PRACTICAL MYSTICISM: THE PSYCHOSOCIAL DYNAMICS OF CHANGE IN THE MYSTICAL TRADITION, CHRISTIAN AND ZEN BUDDHIST

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Francis J. McGuire

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Committee Signatures:

Robt N. Bellah

chairman

Joseph H Powers SJ.

Edward S. Setchko

James L. Empereur, S.J.

Donald Gelpi, SJ.

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With gratitude to God for
my parents, the Society of Jesus,
and all of those whose love and
generosity over the years have
taught me how to love and live.

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ABSTRACT OF DISSERTATION

This dissertation is a trialogue between the contemporary human sciences, Zen Buddhism and the Christian ascetical and mystical tradition on the psychosocial dynamics of growth in the mystical tradition. The main purpose of this dialogue is to encourage a movement toward a reappropriation of the basic experiential process of growth and integral, holistic living which exists in the Christian mystical tradition. The secondary purposes are to initiate dialogue and mutual understanding between Christianity and social scientists interested in religious studies, and between Christianity and Zen Buddhism on the common issue of human growth and development.

The human sciences have been chosen as a dialogue partner because its language and insights seem to be the contemporary path to self-knowledge and awareness for modern man. The insights and research of social scientists can be used to gain an understanding of the psychosocial dynamics of change which are of particular importance to the spiritual counselor who is a principle agent in the reappropriation of the mystical tradition among Christians.

Zen has been chosen as a dialogue partner because of

the interest it has gained in the West among many Christians, psychologists and other social scientists. A mysticism of everyday life is the type of mysticism which is focused upon. Zen Buddhism has much in common with such a mysticism of contemplation-in-action. Dialogue with Zen may not only aid us in reappropriating the Christian mystical tradition but also help in facilitating an internal growth within each tradition in a movement toward a convergence and mutual understanding, and be a model for dialogue between religious traditions.

The focus of the dialogue is upon a mysticism of everyday life and the conditions of possibility for having a mystical experience and integrating that experience into integral, holistic living which embodies the highest values of the mystical tradition in Christianity and Zen Buddhism.

This dissertation is divided into three major parts: Human sciences and mysticism; Zen and Mysticism; and Christianity and Mysticism. Each major division is divided into five chapters: an introduction presenting general historical background; a chapter on the ecstatic moment or the mystical experience; a chapter on the ways and means of spiritual transformation; a chapter on process goals and stages of spiritual transformation; and a chapter on life in the world as a mystic.

In the first section, the five basic chapter topics are discussed in contemporary human science language and in view of social science research data which casts light on these basic topics relating to the conditions of possibility for mystical experience and its integration into everyday life. This section serves mainly to develop a contemporary language of human growth and development which can be used to mediate a dialogue between Zen and Christian mysticism. There is also some discussion of drugs and mysticism, schizophrenia and mysticism, and the crisis of identity in contemporary American culture.

In "Zen and Mysticism," the five chapter topics are discussed from the viewpoint of Zen Buddhism. A sympathetic presentation of the major topics is given in the language of Zen Buddhism and then an effort is made to gain a deeper understanding of what is being said by using the language and insights developed in the "Human Sciences and Mysticism" section.

In "Christianity and Mysticism," the five chapter topics are again discussed but this time a contrast and comparison with Zen Buddhism is also presented. The language and insights developed in the "Human Sciences and Mysticism" section are applied to Christian mysticism and used to mediate the discussion of similarities and differences between Zen and Christian mysticism.

The primary paradigm which arises is that the human sciences, Zen and Christian mysticism can come to a mutual understanding and appreciation of the dimensions of the

spiritual life and growth in the mystical tradition. The structure of consciousness, conditions of possibility, means and stages are common elements of interest. Zen and Chrisitan mysticism are complementary and each articulates the common elements with a different emphasis. The gnostic idiom of Zen is compared and contrasted with the agapeic idiom of Christian mysticism.

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PREFACE

"Cum Deo Domino Nostro quam maxime
sit conjunctus et familaris."

The opening quotation: "Be united and familiar with God as much as possible" was written by my master of novices on the back of a holy card which he gave me on my vow day as a Jesuit scholastic. I had just completed my two years of novitiate and I was about to begin academic studies full time. The first two years were taken up with ascetical training in Jesuit spirituality and the spiritual life in general along with the study of Latin and Greek.

That quotation has stuck with me through the years and at the time of my vow day it was the word of God inviting me to remain close to Him and to venture even closer as life goes on. During the joys, trials and tribulations of living the spiritual life as a Jesuit in the world, the quotation has come to my mind many times. To this very day writing about mystical experience is a part of this major theme of my life.

But my union and familiarity with God did not begin on my vow day. It has been a constant theme of my life for as long as I can remember. I was born in a Catholic family and raised by my Polish-Russian mother, my Russian grandfather, and my Irish father. We celebrated holy days as the Polish would. As a young boy I went to a Polish Catholic church but as I grew older I attended the English public grammar school rather than the Polish grammar school so I began to prefer to go to the English speaking predominately Irish Catholic church. During grammar school and junior high I faithfully attended catechetical instruction at St. Peter's grammar school. I liked instruction and I even went to catechism for years after confirmation just because I wanted to know more about God. I had a great respect for students who were able to attend Catholic schools full time. In my naive, simple way, I had so much respect for Father and his Catholic basketball team that when I was playing for the public school team, I could hardly bring myself to play against the Catholic team and try to beat them.

Hartford Public High School is the second oldest high school in the country and it had a great academic tradition when I went there. One unique aspect of the school was a yearly three-day meeting of the school leaders at a YMCA camp. It was a quasi-religious and ecumenical meeting as well. I remember having my first really deep religious discussion with a black Protestant classmate. During those three days we attempted to form a community among ourselves and think about ways to improve the school spirit and to improve the school in general. Also, there was a yearly voluntary closed retreat at a Passionist's monastery. Catholics who were at the Y-camp meeting attended the retreat. The organizer of the retreat was a well known Jewish lawyer whose religiousness left a great impression on me. My retreat experience was a very moving one and I felt very much at home in the monastery. Also, one year, every evening for a week I went on my own to a parish retreat that was being given by a Redemptorist priest. That was a deeply spiritual experience. The Redemptorist gave every one a prayer card; I pasted mine on my bedroom wall and said the prayers faithfully for years. One prayer I said every night for four years before falling asleep until my novice master told me to stop. It included the words: "It is appointed for me once to die, I know not when nor where nor how but if I am in mortal sin I am lost." This prayer brought several experiences relating to death which is why my novice master told me to stop. One experience involved almost leaving my body while I was falling asleep, thinking I was dying. Initially I felt frightened and a terrible pain of loss to leave life around me, then when I surrendered ~~to~~ what I felt might be God's will a peace came over me. An experience of the abyss of the unknown and the finitude of life reoccurs unpredictably and is very sobering.

My journey through life with God was a very private and personal one. When I made my first confession at St. Peter's by Sister's directions I went to a particular priest. Except for when I was away or couldn't find him I felt he was my priest to confess to. I went to see him for years in the dark box and he never knew who I was until years later as a senior in high school I told him in confession that I was planning to apply to enter the Jesuits. Then after confession he came to me at the altar rail while I was doing my penance. From then on we became good friends outside and in the confessional.

During high school, I also became an avid reader of Thomas Merton and remember very clearly reading Seven Storey Mountain, Waters of Siloe and Seeds of Contemplation. I can still see myself in the public library reading them with a meditative concentration and absorption. I was very impressed with Merton and Trappist life. In fact, I decided that if I didn't become a Jesuit I would become a Trappist. However, I had a desire to be a teacher and a missionary and the Jesuits fitted that ideal for me. I also read The Imitation of Christ by Thomas A. Kempis and A Pocket Companion to St. Thomas Aquinas many times during my senior year in high school and two years of college.

Becoming a Jesuit was my own idea which didn't surprise my mother but did take my high school counselor by surprise. I decided to apply to enter the Jesuits during my senior year in high school. I had been in a scientific college preparatory course all through high school. I had four years of math and science. I entered several state science fairs and did fairly well. My counselor never knew about my religious inclinations which actually paralleled my scientific interests.

I recall giving an oral book report in the tenth grade on The Truths Men Live By by Father John O'Brien. There were chapters on the wonders of nature and how mysteriously complex and beautiful God's creation is. I clearly remember the chapter on bees and it wasn't by accident that years later when I was a Jesuit I volunteered to be the bee keeper for a couple of years.

Science and closeness to nature were very much a part of my closeness to God. While growing up I was a Boy Scout and loved camping. For five summers I worked on the staff of the scout camp and many times I would go off into the woods by myself to be alone to pray or to say the rosary. Two of those summers were before and after my second year at Boston College where I had gone to learn Latin after high school so that I could enter the Jesuits. At Boston College I was a math and physics major. This was the compromise I made with my high school counselor. I would study math and physics as well as Latin so that if I changed my mind I would not lose any time.

My time at Boston College was almost like two years of novitiate. The Jesuits in the dormatory knew of my intentions and watched over me. I became a devout sodalist and actually learned to serve mass for the first time during my freshman year. I went to mass every day but I would not dare to serve. One day the priest at the 6:30 mass asked me why I wasn't serving since I was practically the only student there regularly at that time and there were three or four priests saying mass without a server. I told him I didn't know how and never dared to be that closely involved. I soon learned all the prayers in Latin and what to do and I ended up serving two masses every morning. One lasting and spiritually rewarding friendship developed out of my mass serving. I came to serve one priest all the time, and every day after mass we would walk down to campus and he would instruct me about the liturgy of the day. After two years of Boston College I was finally accepted into the Jesuits.

My first four years of training at St. Andrew-on-the-Hudson were very idyllic days. I did not mind the disciplined life we were taught to pursue. The thirty-day retreat during the October of my first year was a very memorable experience. For the most part it was a spiritually rewarding time. I read and prayed a great deal, and I was continually impressed with the talents of my classmates, many of whom were very creative. Most of them were Jesuit high school products and I envied them at times but I later came to value just as much the co-educational public school education I received.

After the first two years and vows we entered academic studies full time. Latin, Greek, modern languages and the great literatures of the world were stressed. Since I had two years of college before entering I was more free to do extra reading with a tutor. My interests shifted from math and the sciences to the humanities even though I tried to keep my interest in math going. However, I felt I had betrayed my classmates who continued more deeply committed to math and science and who wanted my support. Most of the Jesuit professors were in the humanities. My interest in sociology began at this time, and I almost decided to major in sociology when we moved on to the next house of studies, but I was coached into going on to get a degree in English instead.

The next three years were devoted to philosophical studies at the philosophate.[1] Shrub Oak was a very new house of studies. It was during philosophy that I came to appreciate the sometimes agonizing realities and insightfulness of Sartre, Camus as well as Dewey, Pierce and Whitehead. I found the world of philosophy fascinating and I took it quite seriously. My faith remained strong but I learned that explaining it or justifying my beliefs was not a simple matter. My professors taught me to appreciate the "opponents" and their strong points even though they must ultimately be disagreed with. I was amazed at how systematic and thorough a philosophical system can be. I completed my A.B. in English and chose to give all my time to philosophy instead of just doing the basic required philosophy and an M.A. in some other field. I struggled for a time with the problem of faith and reason. I think my first Zen-like perception of reality was when I was struggling to see through the eyes of Heraclitus and Parmenides. The paradox of unity and duality, permanence and change, became very real to me. Occasionally I would find myself so absorbed by the blue sky or green grass outside my window that I attained a sense of the oneness of existence.

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[1] I was following the typical course of training for Jesuit scholastics (the term used for those in studies for the priesthood). The break-down in years is as follows: 2 years of Novitiate, a basic introduction to the spiritual life and Jesuit spirituality; 2 years Juniorate, after Novitiate and vows, one spent two years studying the classics, Latin, Greek, modern languages and history mainly; 3 years Philosophate, three years of mainly studies in philosophy and for those who wished a master's program in philosophy or some other field; then 3 years Regency, three years spent teaching full time in high school or college, or some study for an advanced graduate degree during this time; then, the Theologate, three or four years of mainly theological studies. One is ordained after the third year. The course of studies has since been changed but this is the training I experienced.

During my philosophical studies several interests and themes relevant to my present life developed. My interest in Teilhard de Chardin took on a depth at this time. I knew of him during novitiate and I visited his grave many times.[2] But it wasn't until philosophy that his works began to appear in English and one of my philosophy professors, who had a great influence on me, built his cosmology course around the thought of Teilhard de Chardin. A personalist and existentialist philosophy became my personal philosophical viewpoint. I studied the works of European existentialists such as Sartre and American philosophers such as John Dewey. A course on St. Augustine aroused my spiritual interests in mysticism

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[2] Teilhard de Chardin was buried in the cemetary on the grounds of the Novitiate, St. Andrews-on-Hudson, on the outskirts of Poughkeepsie, N.Y. He was buried there in April, 1955. I was a novice and junior at St. Andrews from 1957-1961. As a novice I occaisonally worked in the cemetary and cared for Teilhard's grave site.

UMI

anew. Another theological interest connected with my interest in Teilhard, John Dewey and John Macmurray was the meaning of contemplation in action.

One of my professors was especially influential in arousing my interest in psychology and anthropology. Also, there were several classmates and close friends doing their M.A. in sociology who kept me alert to the value of that field. I took a few courses in psychology and anthropology, and audited a course or two in sociology during my free time.

The theme of service to man and society was, of course, not lacking in my training. After seven years of more or less monastic life I was ready to go out to teach for three years. I had volunteered several times to go to the missions during the course of those seven years, but other classmates were sent instead of me. I never learned why I wasn't sent and just accepted it as God's will. Now, however, it was time to go out and teach high school for three years in New York City.

The three years of teaching was a great challenge and very exciting. I taught three subjects each year with one of them being different each year. I even got to renew my interest in science by teaching a new experimental course for freshmen on science as a process of discovery. Theology was my favorite subject to teach and in spite of all the pressure I wrote six articles on theological topics for publication. They were meditative reflections coming out of my teaching and prayer.

I also got involved in extra-school activities. I took part in a couple of lay discussion and social action groups. I also audited some sociology courses at the New School for Social Research including a couple of courses with Peter Berger. During two of the summers I sought out some clinical pastoral training at Georgetown University Hospital psychiatry department. One summer, for a month before returning to the Georgetown program, I was invited to join a training program in family crisis intervention for a black-white police team that would work in Harlem on a round-the-clock basis. City College was doing the training and asked me to join them because I indicated to them my interest in crisis intervention and because the majority of white policmen who volunteered for the program were Irish Catholics and very leery of psychology and psychiatry as being against their religion. It was an interesting experience. I wish I had been able to continue my contact with the program.

After the three years of teaching, I was ready to go to theology. I was interested in pursuing studies in clinical pastoral training and the human sciences. I always felt that there should be no conflict between religion and science, but I was a little taken aback by the psychiatrists I met who saw all sorts of hidden motivations and pathology behind the practice of religion. During my second summer of clinical pastoral studies at Georgetown University, I made some friends at the D. C. General Community Mental Health Center. While doing theology, I worked out a special program for myself in clinical pastoral training. My psychiatrist friends at D.C. General agreed to supervise me and allow me to be a member of one of the mental health teams. I was always uncomfortable with the pathological medical model in psychiatry and the mental hospital approach though D.C. General was changing to a community centered approach. Also, the theology I was learning and what I was learning and doing in mental health work were not being well integrated. Prayer and meditation seemed only of indirect relevance.

One of the most deeply personal and liberating theological insights which came to me during theology was in my courses in fundamental theology, faith and history, and development of doctrine. The very liberating experience was the recognition in myself of the distinction between faith and belief. I saw the inadequacy of language, the function of doubt in evaluating all formulations, the changing paradigms which interpretations of faith and revelation went through over the centuries. I think this experience allowed me eventually to see the value and meaning of different symbol systems and philosophies which attempt to articulate the faith experience. Also the dialectic between experience and language became very meaningful to me. I saw how they mutually interact and form one another.

My liturgy and moral theology professors had very positive attitudes toward the human sciences and saw an im-

UMI

portant place for the data of the human sciences in their theological endeavors. They encouraged me in my studies in the human sciences and helped me gain a broader view of the interaction between theology and the human sciences. Pastoral theology was redefined for me as being much more than clinical pastoral counseling.

Another theological theme in my life, connected with contemplation-in-action, is finding God in all things. Early in life I learned to trust in God's love and wisdom. I have felt the security of a love relationship in which I am accepted and loved as I am. Over the years at critical moments and at happy moments I have felt God's presence/absence and communication with me in a kind of synchronicity. This sense comes and goes so another preoccupation of mine has been to learn how to discern these moments, what St. Ignatius calls discernment of spirits.

After two years of theology in Woodstock Maryland, I moved to New York City for my third year of theology. Jesuit theological education had taken a new turn toward training _in medias res_, in the midst of one of the largest cities in the world. The dean of the theologate asked me to seek out resources for training and supervision in clinical pastoral training in the city. I utilized this assignment as an opportunity to ask to sit-in on and talk to people involved in clinical training all over the city in a number of training institutes and hospitals.

As ordination approached, I felt that I wanted more training in the behavioral sciences and that I wanted to integrate my theological views with my interests in the human sciences. I decided to write my master's thesis on "Religious Experience, Theology and the Behavioral Sciences." My focus of interest turned to discovering the psychosocial context and dynamics of religious experience. I wanted to study about the human conditions of possibility for religious experience, its growth and development.

In deciding what to do after ordination, I requested permission to go on for a Ph.D. in religion and the behavioral sciences. Permission was granted and I searched for a program which would give me freedom to follow my intuitions and interests. The Graduate Theological Union became my choice. I was required to also be admitted to the University of California for course work, since it was a cooperative program. In my letter to the Dean of G.T.U. I said,

> Most of my training has been clinical pastoral training with the mentally ill and my major interest is with the normal person rather than the pathological. I am interested in questions of emotional maturity, moral responsibility, religious experience, and the function of religion in the person and in society from a psychosocial viewpoint.

G.T.U. accpeted me into a self-designed Ph.D. program in religion and the behavioral sciences. The psychology department at U.C. accepted me for course work.

During my year of theology in New York, I became involved in a great deal of group work. I participated in a variety of training groups in psychodrama, poetry therapy, movement therapy, and sensitivity training. These experiences opened me up to the possibility of deeply human and religious encounter through a process of group experience. One very moving experience in this direction was a weekend in Christian Living I participated in at an Episcopal parish church. I saw and experienced how encounter at a deeply personal and religious level can be achieved through a group experience which focuses on the interpersonal in the here and now. I also saw this approach in a modified way in a C.Y.O. weekend program for teenagers.

On coming to California my first stop was LaJolla where I participated in three weeks of Rogerian encounter group training. I wanted to continue to explore the group experience and discover how it can be a way to an integrating, deeply personal and deeply religious encounter. I was also interested in how this approach can give a new effectiveness to creating true Christian communities.

During my first two years in Berkeley group work became a major focus in my course work and outside endeavors. As usual, I exhausted every avenue to learning about groups and attempting to aid my own personal growth at the same time. The professors who influenced me most at the Graduate Theological Union were Robert Leslie, Roy Fairchild and Edward Setchko who were integrating the emotional, intellectual and

UMI

religious with and through their knowledge and experience with groups. I also tried to be as exhaustive as possible in exploring the many possible dimensions of the study of religious experience and religion. I took all the basic courses: sociology of religion, psychology of religion, anthropology of religion, religion and political science, religious art and religious architecture. I even read about the geography of religion. I found a confusing, unintegrated maze of theories and very interesting ideas. I also found this approach was doing something to me: I was cutting myself off from my own deeper religious experiences. After years of philosophy and then years of very analytic social science studies including a very secular vocabulary, I was loosing my sense of poetry in life, my sense of religious language and symbolism. A tension developed between my intellectual and my emotional and more intuitive levels. This tension has always been there, but my very intellectual academic studies and the demand to be aware of my feelings and intuition in the encounter group experiences were making me very aware of this tension. This led me to focus on the meaning of this tension for my religious life and how it could be kept in balance, integrated or transcended. This concern has been an implicit one throughout my years of education, but it came to a more central focus in the past few years.

Another theme which developed out of my contact with Robert Bellah is an interest in Japanese culture and Zen

Buddhism. Again, I had some minor interest in Eastern religions for several years, but I was not entirely open to them, and I was a little threatened by them until this time. My focus on Zen came about through the contingency of several factors coming together at the same time. During my second year in Berkeley, I took an outside course on altered states of consciousness with a psychiatrist, Arthur Deikman, who also happened to be interested in the psychology of meditation and was a practitioner of zazen. He taught me how to do zazen, had me purchase a zafu and sit regularly. The zazen turned out to be exactly what my prayer life needed at the time. It led me to an appreciation for the prayer of quiet and a renewed interest in the stages of meditation and the mystical tradition. Also, at that time, Robert Bellah was encouraging me to become acquainted with another culture. I was drawn to his interests in Japanese culture. I have had a mysterious attraction toward Orientals since high school when I had a good Chinese friend. This fitted in with my new interest in zazen. However, though I appreciated my zazen practice, I was very wary of getting into too much of an intellectual trip in my encounter with Zen Buddhism. For the first year or so I avoided reading very much about Buddhism or the sutras, I merely practiced zazen and read anything which would give me directions for my practice. Also, when summer came I was able to go to Japan for two months to experience Japanese culture and practice zazen in Japan.

When I returned to Berkeley after my summer in Japan, my orientation and interests had a new direction. Rather than moving outward to religious encounter through group and deeply interpersonal experience, I began moving inward toward the discovery of my inner subjective states, dreams, and levels of the unconscious. I now wanted to discover when and where the social sciences were acknowledging and pointing to these deeper religious dimensions of human experience. I became more aware of the limitations of the social sciences in their study of religious experience. I returned to a deeper appreciation of my own intuitive and feeling levels of experience about religion and life. My interests in Zen Buddhism and Christian mysticism now became my central preoccupations. My comprehensives for the Ph.D. were completed before going to Japan so now my attention was devoted to how I could use the dissertation experience to facilitate my personal growth through my interest in Zen and Christian mysticism.

During this year, my interest in Jesuit spirituality and St. Ignatius as a mystic were renewed through contact with a Jewish psychiatrist, Nathan Adler, who saw the profound psychological insights of St. Ignatius' Spiritual Exercises. He encouraged me to study the Exercises as a model of growth and psychotherapy. Both Adler and Deikman brought me to an appreciation of the great psychological sophistication and insight into human nature that lay in the writings of the mystics waiting to be rediscovered.

In this same year another dimension was added to my endeavors. Richard A. Kalish, a researcher in death and gerontology, invited me to join a research seminar on religious attitudes toward death and dying. The invitation came unexpectedly, but I had some experience working with terminal cancer patients during my training at Georgetown University and I felt it was an important issue. Dick did not want me to accept unless it would fit in with what I was engaged in at the time. With some thought about it, I soon saw many connections with my interests in Zen and Christian mysticism. I became concerned with the meaning of death for the present during one's life process and not just at the end of our physical life. I focused on the meaning of detachment, surrender, acceptance, death-rebirth, and life as a preparation for and as a present taste of the ultimate transformation of life through death. I accepted the invitation and the year long seminar proved to be a good personal growth experience. I was forced to deal with my present attitudes toward death and dying and to relate them to my prayer life and religious experience.

Another month in Japan during the summer deepened my affection for the Japanese and gave me a greater desire to know more about Zen Buddhism and Japanese culture. On my return to Berkeley, I was prepared to commit myself to a dissertation on Zen and Christian mysticism.

During my fourth year in Berkeley, I continued to practice zazen; teach courses on death and dying, mystical experience, and on Zen; and prepare a dissertation proposal. Also, I was influenced by two U.C. Berkeley classmates I came to know over the years who encouraged me in my endeavors and opened me to an appreciation of theirs. Kenneth Pelletier is a friend who has been active for years in parapsychological studies and studies in altered states of consciousness. Attending his courses and talking with him as he did his dissertation on Jack Swartz kept me open to many aspects of meditation, body-mind relationships and advances in attempts to develop a holistic medicine. Charles Garfield is another friend from U.C.B. who has studied and taught courses on altered states of consciousness. He is a serious seeker of wisdom. He has involved himself in Buddhist meditation practices and is attempting to integrate meditation and the spiritual dimensions of life into his life and work. Charlie did his dissertation on the effects of meditation and altered state experiences on attitudes toward death and dying. His interests and endeavors have stimulated and challenged me to look to my own experience and Christian tradition.

My dissertation was approved in January and I began work on writing my first draft. During the summer of this year I had the pleasure of meeting Fr. William Johnston for the second time. I had read his books on Zen and Christian mysticism and he has been an inspiration to me. Bill is a Jesuit who has been in Japan many years and he was a source for several of my good contacts in Japan. At this time he was completing a new book, Silent Music: The Science of Meditation. It turned out to be what I wanted to write in my dissertation. Of course I was envious, but he does not have background in the human sciences so I did not expect the strong points of his book to be in that area. He gave me a manuscript copy of the book and we discussed the book chapter by chapter.

In September I returned to Japan for my third visit. I stayed for five weeks. In Tokyo, I consulted with Fr. Enomiya Lassalle with whom I made a sesshin two summers previously. He is a fine spiritual person who has been a Jesuit missionary in Japan for forty-five years and who began practicing zazen many years ago. He helped me deepen my practice of zazen and kept me thinking and stimulated by his continued efforts to integrate the strengths of Zen spirituality into Christianity. Fr. Heinrich Dumoulin, a famous Buddhist scholar, was also at Sophia University where I stayed. He was encouraging and helpful. A Japanese Jesuit, Kakichi Kadowaki, who practices zazen and gives Christian Zen retreats spent some hours discussing issues with me. Two other Japanese Catholic priests whom I met and from whom I received inspiration are Fr. Oshida, O.P., and Fr. Okumura, O.C.D. On my trips to Kyoto I met with Kosho Uchiyama Roshi, Rev. Kobori Sohaku and a psychiatrist, William Collins, who has been interested in Buddhism for years. Another Zen scholar, Masao Abe is in Kyoto but I failed to meet him in

Japan, However, he was very gracious in making all of his writings available to me and we did meet for several hours when he was in San Francisco. Of course, there are many other Japanese, fellow Jesuits, and Americans including a classmate, Morris Augustine, who were very helpful to me in Japan.

It's been two years since my last trip to Japan and my dissertation finally came to completion during the summer of '76. The past year's work on the dissertation has been a year of integration in an attempt to tie things together. During this year it was my pleasure to meet and work with two more Jesuits: Fr.'s Aloysius Pieris and Yves Raguin. Fr. Pieris is a Ceylonese Jesuit who earned a Ph.D. in Buddhist philosophy from the University of Sri Lanka, the center of orthodox, Theravada Buddhism. He came to Berekeley to teach a course entitled "The Buddhist Challenge to Christian Theology and Spirituality." I attended his course and had many hours of discussion with him. Then during the summer of '76, Fr. Yves Raguin arrived to teach a summer course at the University of San Francisco. Fr. Raguin has spent many years in the Orient and is a Chinese scholar. His course was: "Buddha, Lao Tzu, Confucius and Christ."

The Bay Area is a very stimulating environment, and there are many other people who have influenced me on my path through life and through my years "in dissertation." I have merely mentioned some of the major influences and turns I took in relation to this dissertation. I am grateful for the help of the Librarians at the Pacific School of Religion Library and The Graduate Theological Union Library. I am very appreciative of the time and effort my dissertation committee have put in with me, especially my director, Robert N. Bellah and Edward Setchko.

I hope this autobiographical preface is a story which puts my dissertation into a living context for the reader.

UMI

TABLE OF CONTENTS

ABSTRACT OF DISSERTATION iii

PREFACE. vii

INTRODUCTION 1

PART I: MYSTICISM AND THE HUMAN SCIENCES

Chapter

1. INTRODUCTION. 25

Historical Perspective 25

Social Differentiation of Tasks and Roles. . 39

2. TRANSCENDENT EXPERIENCE AND EVERYDAY LIFE . . . 45

Core Characteristics 45

Continuity with Human Experience 50

Spontaneous and Induced Mystical Experiences 51

The Plateau Experience 53

The Plateau Experience and Post-Mortem Life. 55

Plateau Experience and Bi-modal Consciousness 59

The Fourth and Fifth States of Consciousness 62

Levels of Consciousness and Modes of Representation. 65

3. WAYS AND MEANS OF SPIRITUAL TRANSFORMATION. . . 71

Sociocultural Context. 71

Toward Reconciliation. 73

Conditions for the Transformation of Identity. 74

Meditation 78

Types of Meditation. 81

Story and Parable. 83

Dreams 86

Renunciation 88

Chemical Ecstasy 90

The Spiritual Guide. 100

A "Western Yoga" 103

Meditation as Metatherapy. 109

  Unstressing
  Meditation and Behavior Therapy
  Meditation and Anxiety Reduction
  Meditation and Altered States of Consciousness
  Meditation and Psychic Phenomena
  Meditation and Intuition
  Meditation and Seeing Thins as They Are
  Meditation and Integral Personality

4. PROCESS GOALS AND STAGES OF SPIRITUAL TRANSFORMATION. 124

The Life/Death Process of Living 125

Process Goals. 130

Shift in Identity: The Self-Ego Distinction 131

  The Ego
  Mystic Selflessness
  Ego-death and Mystic Selflessness
  Bi-modal Consciousness and Mystic Selflessness
  The Ego as Servant and Mystic Selflessness
  Freedom and Mystic Selflessness
  Ego/Self: East and West
  Mystical Identity and Contemporary Culture

Increased Contact with Reality: Multiple Realities. 153

Research into Faith Development. 166

Progression and Stages 174

Assagioli

Mysticism and Schizophrenia. 181

5. LIFE IN THE WORLD 193

The Spiritual Life and the Moral Life. . . . 193

Characteristics of Mystical Experience and Moral Implications
Integration, Shift in Identity and Moral Implications
The Social Context of Mysticism and the Moral Life
The Social Context of Good and Evil, Grace and Sin

PART II: ZEN AND MYSTICISM

1. INTRODUCTION. 207

Writing about Zen 207

History of Zen 209

The Nature of Zen. 217

Zen and Spiritual Values for the New Age . . 227

Zen's Universal Touchstone Experience
Zen and the Interreligious Space
Zen and the Future Orientation of American Culture
Zen, Impermanence and Protean Man

2. ZEN ENLIGHTENMENT: KENSHO, SATORI 238

Satori 238

Prajna 243

Flora Courtois 247

3. ZEN: WAYS AND MEANS OF SPIRITUAL TRANSFORMATION 259

  The Three Treasures: Sociocultural Context . 259

  Zen and the Buddha's Praxis. 260a

    The Four Noble Truths
    The Eightfold Path

  The Master-Disciple Relationship 266

    Upāya
    Methods: Direct and Indirect

  Koan and *Mondo* 281

  Zazen. 291

    Integrated Path of Concentration and Insight
    Zen and Psychotherapy
    Zazen Instruction

  Sesshin. 307

  Zen and the Arts 311

4. ZEN PROCESS GOALS AND STAGES OF SPIRITUAL TRANSFORMATION. 335

  The Problem of Death: A Central Problem of Buddhism 335

    Living Style/Dying style: Living/Dying Life

  Shift in Identity. 344

    Nirvana
    The Self
    The Ego
    The Shift from Ego to Self

  Increased Contact with Reality: Multiple Realities. 358

  Progression and Stages 359

    Psychological Development and Levels of the Comic
    The Meditation Process and Spiritual Materialism
    The Ox-Herding Pictures
    Tozan's Five Ranks

  Illustrations. 385

UMI

5. LIFE IN THE WORLD. 387
The Mahayanist Bodhisattva Ideal 388
The Aim of Zen: Universalizing Enlightenment . 392
Zen and Ethics 394

PART III: CHRISTIANITY AND MYSTICISM

1. INTRODUCTION: ZEN AND CHRISTIAN MYSTICISM: PRACTICAL MYSTICISM. 417
Modern Times and Practical Mysticism 417
Mysticism and Spiritual Theology 423
Zen and Christianity 434
Eastern Orthodox and Western Christianity. . . 435

2. THE CHRISTIAN MYSTICAL EXPERIENCE. 440
Zen and Christian Religious Idioms 441
Ignatian Mysticism of Service: Extrovertive Mysticism 450
John of the Cross, Teresa: Introvertive Mysticism. 456
Spiritual Marriage and the God of Service. . . 464

3. CHRISTIAN: WAYS AND MEANS OF TRANSFORMATION. . 468
The Three Treasures of Christianity: Sociocultural Context. 468
Prayer: Life 473
Zen: Life and Contemplation-in-Action. 477
Presence and Transformation/Methods and Techniques 479
Zen Ways and Means 482
The Jesus Prayer 483

Spiritual Discernment. 490
Discernment and Zazen
Discernment and Conscience
Spiritual Counseling 498
Monasticism and Monkhood 504
Asceticism: Growth in Consciousness and Freedom. 511
Retreats: The Spiritual Exercises. 514
Zen Sesshin and Ignatian Retreat
Christian Koan/Zen Koan. 518
Art and Spirituality 521
4. PROCESS GOALS AND STAGES 525
Holiness: Wholeness and Unity. 525
Mysticism, Holiness and Unwholeness. 532
Progress and Stages of Spiritual Development . 537
Mystical States of Consciousness 542
Christian Mysticism and The Ox-herding Pictures 550
Anatta and Pneuma. 560
Shift from Ego to Self/Multiple Realities. . . 565
Christianity and Comedy. 570
5. CHRISTIAN: LIFE IN THE WORLD 573
An Ecclesial Spirituality. 573
Zen: The Sangha and Utopianism 575
Mystic: Church in Microcosm. 578
Professions as Spiritualities. 581
BIBLIOGRAPHY 584

INTRODUCTION

Contemporary Consciousness and a Christian Response

The middle way has been proclaimed by many thinkers, such as Aristotle and Buddha, as the way of virtue and wisdom, and for many centuries individuals and cultures have struggled to keep to the middle way. The result has been a constant swing of the pendulum from one extreme to the other with a few moments of balance before inertia carries the ball to the opposite extreme.

Since the Enlightenment and the rise of the sciences, Western culture has been on a swing toward an emphasis on reason and rationality, on scientific and conceptual consciousness with their accompanying values and implications for human consciousness in its relation to the world of reality and nature. This emphasis has become pathological for contemporary human consciousness. It has resulted in a reductionistic, scientific, and technological culture which has influenced every institution in society including the Christian Church.

This dissertation is a response to this situation and the contemporary consciousness of which I am a part. My response is to advocate a return to an integral, holistic approach to experience by facilitiating a movement toward the reappropriation of the basic experiential process of growth and integral, holistic living which exists in the Christian mystical tradition. The mysticism of love and service, a mysticism of everyday life, is of particular interest.

A first step toward a reappropriation of the mystical tradition is to gain a comprehensive understanding of the mystical tradition in a contemporary language which will enlighten, motivate and help direct persons in this understanding. Using the contemporary language and insights of the human sciences in a dialogue with Zen Buddhism, a mysticism of everyday life, on the fundamental aspects of the psychosocial dynamics of growth in the mystical tradition seems to me to be a very good way to move in this direction. The language and insights of the human sciences seem to be the contemporary path to self-knowledge and awareness for modern man. Also, Zen Buddhism, which has invaded the West and gained the interest of many people including many famous psychologists, is a valuable dialogue partner for gaining insights into the Christian mysticism of love and service. Dialogue with Zen may not only aid us in reappropriating the Christian mystical tradition but also aid in facilitating an internal growth within each tradition in a movement toward a convergence and mutual understanding.

This dissertation will also be of particular interest and value to spiritual counselors. There are many persons who are victims of our cultural pathology, who are seeking an integral wholeness and meaning for their lives. Spiritual counselors need to acquire an understanding of this pathology and the spiritual malaise as well as an understanding of the various dimensions of the spiritual path.

Contemporary Culture

In human experience there is a tendency to emphasize reason and sense experience, or the emotions and intuition, a conceptual consciousness or a symbolic consciousness, the objective or the subjective. Some have attributed this tendency to one or the other to a difference of personality. But whatever the reason people and whole cultures have often found themselves emphasizing one or the other to an extreme and often enjoying the values of one extreme or the other. Our contemporary American culture is a scientific, technological culture which places a premium on reason, objectivity and conceptual consciousness and has done so to an extreme degree.

Reason, objectivity and conceptual consciousness are not without value. They enable a person or culture to deal with certain aspects of reality very effectively. One can be very pragmatic and exercise control over much of the physical universe and even people. Science and technology have brought us many benefits. A scientific approach to problems is a secure approach. It is clear and simple; divide the problem up into simple questions which can be empirically tested. If it works, it must be right. There are quick, visible results most of the time proving an hypothesis right or wrong. Having control over one's life gives one a sense of dignity and autonomy.

The values of reason and objectivity have their place but when they become the primary and exclusive values of a culture or person one ends up with a pathological consciousness and pays a big price. The pragmatic easily becomes crass utilitarianism; control leads to total domination and exploitation of nature and other people; a quest for visible results ends up in a quantified, materialistic world-view. One's experience becomes reduced and encapsulated within a conceptual consciousness. Objective consciousness through science and technology enabled us to discover three great universes of experience: the megaworld of space and astronomy, the macroworld of our physical world, and the microworld of quantum physics. But the tragedy is that such objectivity alienates us from the height, breadth, and depths of our being. The world of science is the world of commensurability, a commensurability with reason defines what is real. The rational mind divides and conquers by abstracting aspects of reality. A key abstraction in our culture has been the economic abstraction. The illusion has been that technological and economic growth can solve all social problems. Another illusion has been that a competitive society can most effectively deal with scarce resources and maximize economic growth. What is lost is a sense of the mythopoetic, the mystical and the intuitive. One loses touch with one's own body and emotions. Lost are the levels of the psyche which are in communion with the whole universe. These are some of the dangers and consequences of over-emphasizing reason and objectivity which many in our culture suffer to some degree. Perhaps, the most dangerous consequence not mentioned is the repression of and inability to deal with evil which is an opaque and irrational mystery. It is not a technical problem commensurate with the human mind.

Our scientific, technological culture has given rise to many new problems. Modern science and technology has created a global village, a network of mass transportation and mass communication covers the globe. But the mode and measure of exchange between the United States and the rest of the world has been economic and material for the most part. We have yet to learn how to appreciate and exchange the deepest human and spiritual values of life with the religions and cultures of the world in a non-condescending way. Growing awareness of pluralism continues to grow as researchers divide and conquer, categorizing everything and being in the world. The concept of evolution has been made a cultural myth which has turned reality upside down. In the past, existing laws, institutions and customs were accepted as the real world which is based on universal natural laws. With the advent of the concept of evolution, what is real is not what is established but an underlying process of constant change to which all laws, institutions and customs must give way and new ones be created. Seeing social reality as so fragile has forced many in American culture to desparately search for an absolute point of reference for their lives, an anchor somewhere in their experience. Interest has been aroused in astrology, the occult and non-Christian mystical traditions which give elaborate schemes of law and order in the universe and a rootedness in the depths of consciousness.

The Mystical Tradition

Religious traditions have been the guardians of a holistic approach to the ultimate realities of the human condition and their symbolization. Religious traditions have also been the constant challengers of societies and cultures which have created false idols and myopic perceptions of the nature of reality. The mystics of various religious traditions represent the vital core of religious experience and are paradigmatic figures in these traditions. When a religious tradition becomes corrupted by over-institutionalization and the influence of secular culture, the prophetic/mystical element calls out for reform, a return to the core religious experience, the over-throwing of idols and a truncated vision of reality.

The mystic has a deep sense of oneness and a cosmic consciousness. Within mystical experience there is a sense of union, harmony, and the interconnectedness of all reality. The mystic has an appreciation of the paradox of the one and the many, of unity in difference. The mystic also has an experience of what seems to be one of the deepest and most transformative experiences available to humanity. It is an experience which seems central to and at the center of most religious traditions.

The mystical tradition gives us a way of confronting some of the major needs of our time. It is a response to the need for a greater sense of the oneness of humanity at a deeper level of consciousness and being, which allows respect for cultural pluralism, a fruitful source of various angles of vision and creative responses to the basic issues of life. It is a response to the need for a sense of interdependence among peoples and with our natural environment. It is a response to the need for more meaningful encounter between world religions.

Christian theology in the West has suffered under the influence of a scientific, technological culture. The values of a scientific approach have been applied in theology and the criteria of rational discourse become applied to religious experience. Doctrinal statements tend to become understood literally. Utilizing philosophy as a tool to explicate aspects of the Christian mysteries has a long historical tradition, but in a scientific, technological culture, even philosophy tends to become very empirically oriented and rationalistic. Under the influence of contemporary rationalism, theology can be as reductionistic as some of the sciences are being accused of. Theology can reduce myth and symbol to the categories and problems of philosophical language. There is the danger of a form of "supernatural positivism."[1] There is the danger of theology

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[1] John Shea, "The Second Naivete: Approach to a Pastoral Problem," Concilium vol. 1, #9 (January 1973), p. 109.

UMI

being seen as a superior form of wisdom in a conceptually oriented society. When the latest theological treatise becomes more important than the Gospel formulations, the rationalizing tendency is being carried to an extreme. The capacity for symbols and a symbolic consciousness is a prerequisite for the spiritual life. An ability to surrender one's being and imagination to the intrinsic power of religious symbols is necessary. One has to take the risk of believing and experiencing in order to understand and not merely on a conceptual level. John Shea writes:

> Although it is necessary, it is not enough merely to understand the function and meaning of religious systems. A risk must be taken. A man must live within a constellation of symbols and allow them to interpret and guide his life. This is what the surrender of faith means. The truth of a symbol, its adequacy to experience, can only be known from within. To verbally acknowledge the existence of God can remain a matter of intellectual conviction: to live within the symbol of God is a matter of existential life style. . . His centre is within yet beyond himself in the transcendent otherness of his experience and this centre 'will hold.'[2]

Contemporary theologians acknowledge the need to return to experience and in a holistic way. Theological doctrines have lost credibility. The very sources of the Christian tradition are being put into question. There has been a reversal. Doctrines are no longer first intellectually accepted and then attempted to be realized in experience. Doctrines must first confront man's consciousness and be shown to have a ground in human experience. The new starting point is one's existential experience. Human experience is seen in a more holistic way. The age of rationalism and the dominance of philosophical and conceptual theology is coming to an end. Our basic experience of life is to be reintegrated if we are to rediscover the validity of Christian doctrines within human experience. The body is to be rediscovered and brought back into prayer. Theology is to arise out of a holistic experience of life and speak to the whole of the human person and not just to the mind.

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[2] Ibid., p. 116.

Again, a new consideration of the mystical tradition will help us tremendously in this endeavor. The mystics are paradigmatic figures for a holistic, integral and experiential approach to the spiritual life. Christian mystics also approach the Christian mysteries with a symbolic consciousness which spontaneously arises out of their experience.

Our approach to the mystical tradition and the writings of the mystics will not be one of conceptual analysis of their theological statements for this would defeat our whole purpose. Our approach is to use the mystic as a paradigmatic figure for defining the religious person. We shall try to uncover the experiential substructure for their experience of transcendence. We wish to seek the conditions of possibility beyond cultural encapsulation, for the realization of the contents of faith. Karl Rahner describes this effort in his description of transcendental theology as

> . . .one which reflects upon the conditions for the possibility of the experience of faith. It searches for the 'sub-structure' which faith itself presupposes. In this sense, transcendental theology attempts to reach back into human consciousness and prescind, as far as possible, from man's cultural determinates. In so far as it can do this, this method should yield a fundamental theology which intellectually grounds faith in a way which is distinct from man's existence in a pluralistic world.[3]

Our search for the conditions of possibility for the mystical experience, its transformative effects and the personality integration of the mystic is not merely philosophical but a search to have a greater understanding and appreciation of the major sociological and psychological processes and conditions involved.

Spiritual Counseling and the Human Sciences

It is hoped that this endeavor will be of assistance to spiritual counselors who have also suffered the effects of our scientific, technological culture. Several decades ago the Protestants turned to psychologists and psychiatrists for clinical pastoral training. The psychologists and psychiatrists seemed to be the people to turn to since they were more and more becoming the priests of secular society. They were dealing with the pathological effects of our culture on the psyche of individuals and families. Training in psychology, psychotherapy, and sociology seemed to be a possible answer to the crisis in spiritual direction. It also seemed useful to have trained psychologists and psychiatrists in the religious camp of the religion and psychiatry dialogue. Disillusion was unavoidable. It was not a solution to the spiritual crises in the lives of many people. We ended up with a number of priests and religious specialized in doing psychotherapy and struggling with the issue of being a hyphenated priest-therapist. Having to frequently change their professional hats, they felt a bit schizophrenic at times. Also, they ministered to a minority of people who have psychological problems and do what many secular therapists do and little more. This is not to say they are not serving an important function and that there should not be priest-therapists. This was not the way to meet the crisis in spiritual direction. This trend soon became prominent among the Catholic clergy. Many Catholic clergy are going into programs started and developed by the Protestants, and the number of Protestants involved seems to be decreasing. However, Don Browning recently made the comment:

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[3] Karl Rahner as quoted by Kenneth D. Eberhard, "Rahner on Religious Education," Thought vol. 48, #190 (Autumn 1973), p. 411.

> Recent trends in the theory and practice of pastoral care on the American Protestant scene grow mainly out of contemporary psychotherapies. Practical and pastoral theology have all but disappeared as part of formal theological training in our seminaries. These days, professors of pastoral care are primarily psychologists, whose stance is based far less on a carefully considered practical or pastoral theology than on one or other of the various new therapies that have emerged within the past decade or two.[4]

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[4] Don Browning, "New Trends in Pastoral Care," The Christian Century (September 5, 1973), p. 849.

The problem still remains. A majority of Christians have no guidance in the spiritual life. Many are marking time, dropping out or maintaining a frustrating struggle to find direction for themselves. Many Christians are turning to Eastern gurus for some direction.

However, many contemporary professionals in the helping fields are aware of the problem. They see the need to move beyond the medical, pathological model of ministering to people. They recognize the fact that a majority of people including many of themselves are looking for a growth model and ways to facilitate growth and self-realization. The third force in psychology and the associations for humanistic psychology and transpersonal psychology are a visible sign of new directions for the human sciences. Technology has aided psychologists and psychophysiologists to open up whole new areas of research which should aid a return to a more holistic understanding of man. Biofeedback techniques have allowed researchers to study sleep, dreams, altered states of consciousness and extra-sensory perception. Psychologists are recognizing that they have left much behind in the religious traditions that is of value in understanding human growth and development. Until recently, psychotherapists were adapting merely the methodology of verbal exchange in the spiritual teacher-disciple relationship of the past. Now they are becoming more aware of the therapeutic functions of meditation, rituals, dance and the various arts which religious traditions have always utilized. The Eastern religious traditions have become the primary focus of much research and attempts to integrate Eastern and Western psychological wisdom have begun.

Spiritual theology and the human sciences are ripe for a new level of dialogue and mutual exchange. With professionals in the human sciences open to a broader and more integral conception of man, and interested in the transcendent dimension of human experience, they are more in tune with a theological conception of man. It was natural for them to turn to the East for dialogue in the area of meditational and ascetical practices. The East has a great mystical tradition and their wealth of experiential knowledge of the human mind is a treasure chest in which we all can find some precious gems. However, the Western mystical tradition has a richness which Christians can become more aware of. Many youth have abandoned their Christian upbringing only to return to an appreciation of Christianity after encountering the riches of Eastern meditational practices. In practicing Eastern meditation they also experientially discovered the deeper levels of their former Christian faith and the mystical tradition in particular. The Western mystical and ascetical tradition can also be of great value to Western behavioral scientists, especially since Western culture is deeply rooted in a Christian religious model of the human person.

Moreover, I think that the members of religious traditions have a responsibility to keep the researchers open to a humanistic view of meditation and asceticism. We must not merely surrender meditation and ascetical practices to the onslaught of a technological society seeking more means to unexamined ends. As William Johnston says:

> Meditation in the Judeo-Christian tradition is nothing less than a love affair between two free agents. That is why it finally cannot be tied down and analysed in terms of alpha and beta and delta. . . .Here is the real contribution that religion can make through dialogue to a scientific or secular meditation. It can save it from a mechanistic end by adding the distinctively human dimension. We all know that the great tragedy of the brave new world and other scientific paradises is precisely that they are inhuman. One role of religion is to humanize and to introduce love.[5]

In returning to the values and riches of the mystical tradition it is very important that we do not allow ourselves or social scientists to rationalize and technologize the mystical path. There are many pitfalls which Christianity herself has fallen into in the past and they should not be repeated. There is the danger of a degrading utilitarianism, using the psychological "tricks" of the mystics to calm our nerves and create a false sense of peace. There is the danger of a misleading autonomy and individualism, an over-concern with personal freedom and a self-made "conscience" while falling prey to new forms of group egotism and collective prejudices. The social and ecclesial dimensions of the mystical tradition are very important to keep in mind. A further danger is the danger of a new Pelagianism. Pelagius was a sincere, strong-willed and very ascetic Christian who desired a radical Christianity which truly imitated Christ. His fault was that he lost sight of the gratuitousness of redemption, the necessity of grace and surrender to God. Basically, Pelagius rejected the doctrine of original sin and the pressure of concupiscence. He conceived human freedom as complete autonomy which by itself observes God's laws. In our age of technology, of a naive sense of innocence, and tendency to try to get what we want through power and control, we have a greater temptation than Pelagius ever had to forget the gratuitousness of true peace, and the need for the forgiveness of our sins, both personal and social.

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[5] William Johnston, Silent Music: The Science of Meditation (New York: Harper and Row, 1974), pp. 30-31.

Zen Buddhism as a Dialogue Partner

The primary dialogue in this endeavor is between Zen Buddhism and the Christian mystical tradition. It is felt that the Zen and Christian mystical traditions have more to offer one another in dialogue than a dialogue with the human sciences alone. Dialogue with Zen is especially appropriate because Zen offers a very experiential, non-rationalistic approach to the discovery of the experience of transcendence and its integration into the personality. Zen can contribute to an understanding of spiritual theology in the area of praxis, psychophysiological principles and an awareness of the psychosomatic unity of the person. Stressing a praxis leading to enlightenment rather than a doctrinal system, Zen is a less problematic dialogue partner than other Eastern religions would be. Moreover, the focus of the dialogue is on the experience of transcendence, and on the

UMI

conditions of the possibility, the structure of consciousness for contact with an experience of transcendence and its transformative effects.

Zen is a good dialogue partner for supporting our desire to utilize the contemporary language and insights of the human sciences to bring a renewed understanding and appreciation of the mystical tradition. Zen has been in dialogue with the West for many years especially through the works of D.T.Suzuki. Several prominent Western psychologists such as Jung, Fromm, and Horney have engaged in dialogue with Zen. There are also many psychophysiological studies that have been and are being done on zazen by both Japanese and American psychologists. Our discussion of the human sciences and mysticism will be mainly to build up a vocabulary and understanding of the insights of the human sciences for mediating a dialogue between Zen and Christian mysticism as well as giving insights into each tradition. The human sciences are in a sense a mutual partner to both Zen and Christian mysticism supplying contemporary social science theories and research data with which to understand both Zen and Christian spirituality.

Another goal of this endeavor is to encourage and facilitate further dialogue between Zen and Christianity as mutual dialogue partners in the field of comparative religion and spirituality. The paradigm used for our dialogue in comparative religion is based on the concepts of an "interreligious space," "passing-over," and convergence/

complementarity. A basic hypothesis is that Zen and Christian mysticism will have very similar psycho-social structures and will be interdimensional, that is, both will have many dimensions in common but with different emphases.

The Interreligious Space

The first requirement for the dialogue is an experiential base for the dialogue between Zen and Christianity. It is consciousness of Christ, of Buddha nature, of the Sacred deep within human experience which constitutes the experiential base for religious dialogue. When Christian and Buddhist meet in a state of being inwardly open to their respective mode of awareness of the Sacred, then, and then only does there exist between them what Cuttat calls "an interreligious space" and "indispensable condition for a spiritual encounter between East and West."[6] This "interreligious space" is a lodestar deep within human experience and somewhere outside the framework of language. It is a faith experience which language can only point to. The experience of the Sacred is a being grasped by the Truth rather than the possession of the Truth in language. It is a knowledge of God because one is known by Him (Gal. 4:9; I Cor. 8:3). This is the mystical experience which shall be the focus of much of our future discussion.

One's ability to penetrate the depths of one's own religious experience is proportionate to one's ability to enter the depths of the Zen Buddhist's experience. This is Cuttat's

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[6] Jacques-Albert Cuttat, The Spiritual Dialogue of East and West (New Delhi: Lakherwal Press, 1962), p. 13.

> Golden Rule which applies in matters of Comparative Religion: the more deeply I go into my own religion, the more I become capable of penetrating and assimilating the core, the really positive content, of other religious perspectives. This attitude seems to us the only one capable of providing a 'sacred ground' for the interreligious meeting. This 'sacred ground' is essential, if the encounter is to be (1) a religious, and not merely a philosophical, psychological, or historical one, and (2) a true meeting, i.e. a dialogue and not a monologue.[7]

Convergence/Complementarity

Our dialogue should stand midway between the antithetical extremes of syncretism, that all religions are equivalent, and exclusivism, that only my religion is valid. By being aware of both points of contrast as well as convergence we can maintain this balance.

The model I am suggesting presumes that a type of cross-fertilization takes place when religious men come together to dialogue with an openness to the mutual inner core of religious experience. Hopefully, the spiritual wisdom and experience of another's religion will affect one's own religious outlook.[8] Convergence and complementarity are used interchangeably. Convergence refers more to the process developing from an inner necessity toward unity. It implies multidimensional growth from present divisiveness to future unity. Convergence presupposes the unity within a processual understanding of reality on the levels of symbols and conceptualization. However, the convergence which results is neither syncretistic nor accomodation or absorption of one by the other. The goal of convergence remains ultimately undefined and an open question. John Moffitt says:

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[7] Jacques-Albert Cuttat, The Encounter of Religions (New York: Desclee Co., 1960), p. 31.

[8] William Cenkner, "The Convergence of Religions," Cross Currents (Winter, 1973), p. 429.

> We are not seeking through dialogue for a new, 'universal' religion, an eclectic invention that will somehow satisfy everybody. The goal we seek is to attain neither through indifference nor through any meeting of disparities nor by any misguided zeal, but rather by humbly facing the total structure of the other religion and the mystery of its persistence through millennia. What that goal is, indeed, we can only dimly surmise. That it can be attained we must believe. . .there will be unforseen advances in the dialogue with non-Christians. . .All that is needed is a willingness on both sides to wait for some sort of change of thinking, a mutation in spiritual sensitivity, as it were, that neither party to the dialogue can forsee--and that affronts neither.[9]

Religions should stimulate each other to be loyal to their respective traditions and draw from them everything they can give. They should mutually inspire each other so that new insights and ways to lead man to his goal may be found. The differences which come up should be seen as opportunities to a broader and deeper understanding and a wider vision which reconciles both.

Complementarity is a specific reference to a conceptual model or instrument used for understanding religious encounter. It does not imply a synthesis of symbol systems or the replacing of one system with another. It is a question of facilitating an inner growth within each religious tradition. "One function of complementarity," says Cenkner,

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[9] John Moffitt,"Christianity Confronts Hinduism," Theological Studies vol. 30, #2 (June, 1969), p. 209.

> would be to promote experiential verification and comprehensiveness. A particular set of religious symbols may not measure up to the full range of human experience, and a knowledge of the faith symbols of another religion could give verification to one's own experiences, extending their range, height and depth.[10]

Passing-over

The depth of interpersonal dialogue I am speaking of demands that each person approach the religion of the other from within. It cannot be done from outside with a phenomenological epoché. The interior unitive experience is the communion which makes dialogue really possible. True dialogue is gounded in communion in the silence of the mystical experience, in the silent experience of empty/fulness beyond words.

In The Way of All Earth, John Dunne gives us an experiential model for complementarity. He uses the metaphor "passing over" suggesting that religious man can re-enact the experiences of others and of other religions and ultimately return to his own standpoint with new insight. Coming back brings new insights into one's own culture, one's own way of life, and one's own religion. The methodology rests on a very important dual capacity to enter empathetically into another's experience and to return to one's original standpoint with new understanding which can be integrated into personal life and growth. The presumption that one can pass over also rests upon the relativity of all standpoints. Writing about Dunne's metaphor, Cenkner says:

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[10] Cenkner, p. 435.

> No single standpoint is true in itself for no single standpoint is complete in itself. Every standpoint opens one both to greater definition and to greater mystery. No person need be reduced to one standpoint or even a complex of standpoints, because they are truly inexhaustible. In Dunne's language it is not a matter of looking for one standpoint that is the way, the truth and the life, but gaining insight into the truth and life from all.[11]

Let us consider in some detail each capacity Dunne speaks of. The kind of total empathy involved requires a great deal of religious maturity, depth of experience and the freedom of the mystic.

> This demands, writes Merton, among other things a freedom from automatisms and routines, and candid liberation from external social dictates, from conventions, limitations, and mechanisms which restrict understanding and inhibit experience of the new, the unexpected. . . He must be wide open to life and to new experience because he has fully utilized his own tradition and gone beyond it.[12]

When one is mature enough to enter into the void of one's deepest faith experience and has a faith naked enough to embrace the various forms of the faith experience of others, one can then take nourishment from them without misgivings that one is committing heresy or apostasy. Panikkar says, "Anyone who thinks he will be betraying his faith should not and cannot embark on this venture."[13]

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[11] Cenkner, p. 432.

[12] N. Burton, P. Hart and J. Laughlin, eds., The Asian Journal of Thomas Merton (New York: New Directions Books, 1973), p. 315.

An important distinction between faith and belief must be experientially realized if one is to encounter another's belief system from its deepest still point. One's faith experience is ever transcendent, unutterable and open. In its deepest realization faith experience is the mystic unitive experience of love, the experience of one's deepest identity. Faith yields itself to ideas and formulas; it needs to be embodied on the symbolic and conceptual levels but no set of words can give it exhaustive expression. However, a faith incapable of expressing itself at all would be no faith. Belief is an intellectual, emotional, and cultural embodiment of the faith experience within the framework of a particular tradition. To identify faith with inflexible, and static beliefs is the death of the faith experience and an idolatrous act. The certainty of faith is not in beliefs but in the experience beyond language to which beliefs point and allow one to participate in. It is for these reasons that a dynamic conception of doctrine and the question of the development of dogma is so important. We need a rejuvenated, dynamic articulation of faith experience which can serve the many who have lost consciousness of their deepest identity in the experience of faith beyond language.

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[13] Raymond Panikkar, "A Multireligious Experience," Anglican Theological Review vol. 53, #4 (October 1971), p. 229.

The return to one's "home-base," one's basic point of view within the religious tradition which one takes as one's fundamental religious view is also very important. One must reintegrate the new understanding into previous life experiences and into the standpoint of one's religion. In Dunne's words:

> This standpoint to which he always returns from his excursions into other religions is analogous to the one to which he returns from excursions into other lives. It is like his autobiographical standpoint. Say he is a Christian. His purity of heart, his singleness of mind, his peace of soul, such as they are, will in the last analysis be those of the Gospel. And yet his understanding of the Gospel will be transformed by his understanding of the Dharma and the Koran.[14]

And in Panikkar's words:

> The real religious or theological task, if you will, begins when the two views meet head-on inside one's own self, when dialogue has set afoot a genuine religious pondering, even a religious crisis, at the bottom of man's heart; when interpersonal dialogue turns into intrapersonal soliloquy.[15]

This journey over and back involves a risk of faith, one must be prepared to put at stake everything one is and everything one believes but not because one harbours doubts. "This risk of faith must be understood as one which emerges as a demand of faith," says Panikkar, "not as a doubting of what he believes, but a deepening and enrichment of it."[16] Our faith experience shall never be satisfied by any articulation or expression of itself and we shall be forever restless to understand our experience of God for ourselves and for others to whom we wish to bring this experience.

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[14] John S. Dunne, The Way of All Earth (New York: Macmillan, 1972), p. 130.

[15] Panikkar, "A Multireligious Experience," p. 226.

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[16] *Ibid.*, p. 228.

I

MYSTICISM AND THE HUMAN SCIENCES

Chapter 1

INTRODUCTION

Historical Perspective

Scholars in many fields have taken an interest in and studied religion for centuries. Religion has been a persistent element of human life, and the story of man's attempts to understand religion and religious experience is a long and complicated one. For our purposes it will be enough to briefly highlight two main lines of intellectual development, the rationalist tradition and the nonrationalist tradition. The rationalists think that the nonrational aspects of human experience which is so much a part of religious experience can be eventually brought within the bounds of rational analysis and eliminated as an influence on human action. The nonrationalists see the nonrational aspects of human existence as central and irreducible and as a consequence they see religion as having a *sui generis* quality.

The nonrationalist tradition developed in Germany emphasizing the *sui generis* quality of religion. Johann Gottfried Herder held that religion was grounded in a specific experience and feeling rather than in reason. Frederich Schleiermacher was the first to give a systematic exposition

UMI

of religion as a reality in its own right grounded in feeling. Dilthey, who was a follower of Schleirmacher, continued the German nonrationalist tradition by stressing the irreducible nature of the religious "worldview" and the necessity for an inner understanding of its particular forms. This tradition led directly into the modern sociological study of religion through the work of Ernest Troelstch and Max Weber.[1]

Freud, Weber and Durkheim, the founders of modern social science were deeply interested in religion and developed theories of religion which respected its unique nonrational quality. In fact, there is a major concept in each of their systems which points to the powerful depths of the mystery of human nature. Freud's discovery of the unconscious was both the culmination of the Enlightenment and its grave digger. He exposed the unconscious depths of human nature to scientific study as well as let loose intimations of the existence of powerful nonrational forces in human nature. These forces eventually shattered the iron cage of logical positivism. For Durkheim, the concept "collective effervesence," like the concept of the unconscious, serves to point to dimensions of human action not accountable by the rational laws of the Enlightenment.[2] Weber chose the concept "charisma." Robert Bellah says, "Charisma was especially important for Weber in that it was one of the most important ways in which something new could enter the historical process."[3] These social scientists laid the foundation for a more adequate understanding of religion.

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[1] Robert N. Bellah, Beyond Belief (New York: Harper and Row, 1970), pp. 237-240.

[2] Cf. Emile Durkheim, The Elementary Forms of Religious Life, Book 2, Chapter 7.

After the death of these great social scientists the primary preoccupation of social scientists turned to other issues but recently a theoretical concern with religion is gradually reviving as a central issue in social science. There are new studies being made which may arouse the interests of more social scientists, and dispose them to give greater consideration to the experience of transcendence and ecstasy. One recent study, "The Sociology of Mystical Ecstasy: Some Preliminary Notes," was presented by Andrew M. Greely and William C. McCready at a recent meeting of the Society for the Scientific Study of Religion.[4] The study is an analysis of a representative national sample of about 1450 people. Using "a carefully worded and thoroughly pretested question distilled from the mystical literature," they found that 35% reported that they "felt as though they were very close to a powerful spiritual force that seemed to lift (them) out of (themselves)."[5] This report of mystical ecstasy was widespread among all age levels in the population and not just the young.[6]

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[3] Bellah, p. 240.

[4] Andrew M. Greely and William C. McCready, "The Sociology of Mystical Ecstasy: Some Preliminary Notes," Society for the Scientific Study of Religion Meeting (San Francisco: October 26, 1973), pp. 1-57.

[5] *Ibid.*, p. 6.

[6] *Ibid.*, p. 6.

Moreover, 18% of the representative national sample have had one of the varieties of psychic or mystical experience frequently. This percentage represents about 36 million Americans, hardly a number to continue to ignore.[7] Mysticism was also not associated with pathology. They state that "the frequent mystic reports a state of psychological well-being substantially higher than the national average."[8] In concluding, the survey research shows:

> There are lots of mystics around, more than anyone ever thought. They are happy people who apparently had happy childhoods. They are neither prejudiced nor maladjusted nor narcoticized. They claim to have had contact with the ultimate, and it does not seem to have hurt them. On the contrary, it seems to have helped.[9]

Another recent survey was conducted through Psychology Today magazine. The study was designed and analyzed by Robert Wuthnow and Charles Y. Glock. Forty thousand replied to the "Religion Questionnaire" and two thousand of them were drawn for detailed analysis. In this study of a unique population, 63% reported they "felt in close contact with something holy or sacred."[10] In responding to three stories of mystical experience, the respondents reacted positively to all three stories.[11] 35% of the respondents reported experiences similar to one of the stories.[12] Again, in this study, these figures represent the fact that thousands are experimenting directly with mystical experience. Another interesting datum reported is that 4% take part in Zen and 36% are interested in Zen.[13] Finally, with regard to the possibility of the quest for mystical experience leading to withdrawal and seeking to transcend society rather than transform it, the survey showed that over-all this was not the case. The more liberal experimental group among the respondents and most disposed to mysticism lead all the others in proportion of political radicals.[14] Moreover, Wuthnow and Glock go on to add:

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[7] Ibid., p. 8.

[8] Ibid., p. 10.

[9] Ibid., p. 27.

[10] Robert Wuthnow and Charles Y. Glock, "The Shifting Focus of Faith: A Survey Report, God in the Gut," Psychology Today vol. 8, #5 (November, 1974), p. 133.

[10] Ibid.

> This result agrees with what we found also in the Bay Area study: religious experimenters were just as likely as nonbelievers to support radical social change, to demonstrate, to think that the social system needs a major overhaul.[15]

These recent studies highlight the value of studying the mystical tradition of the East and the West. There are many in our society who are seeking an experience of transcendence and its transformative, integrative, meaning-giving effects. However, there are many dangers in pursuing the mystical path and competent spiritual counseling is required. It would be very valuable if social scientists and religionists could cooperate in working out a system of spiritual counseling and social support for the potential productive effects which following a path to the highest values in life can bring to individuals in society.

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[12] Ibid., p. 134.

[13] Ibid., p. 133.

[14] Ibid., p. 136.

[15] Ibid.

In the field of psychology, many psychologists who are considered part of the "Third Force" in psychology in the U.S., are very open to the value of the study of religious experience and the spiritual dimensions of human life. While it is difficult to characterize a movement such as the Third Force let me say that the movement includes social scientists who are attempting to define an integral, holistic approach to human behavior which includes internal or intrinsic determinants of behavior as well as extrinsic or external and even environmental determinants. They seek a growth or other non-medical (non-disease) model of psychic and social functioning and disfunction. They wish to focus on the nature of freedom, responsibility and creativity as well as the spiritual dimension of human activity. In The Third Force, Frank Goble summarizes the common concerns of Maslow and other third force theorists:

> A dissatisfaction with pathology-centered theories; recognition of man's potential to grow and to determine his own future; a cognizance that man does not live by bread alone, but has common higher needs; an approach that considers man's feelings, desires, and emotions instead of examining him as one would a lump of coal; a recognition that there is such a thing as right and wrong which can be determined through observation and experience; the belief that responsibility is healthy and irresponsibility is costly.[16]

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[16] Frank Gobel, The Third Force (New York: Pocket Books, 1971), p. 120.

Maslow, who never wanted to be tagged as a member of any particular school, was influenced by many psychologists including Adler, Fromm, Horney, May, Rogers, Goldstein and Allport.[17] All of these are considered leaders in the new science of psychology. Maslow's contribution in the area of holistic research on psychological health and the "self-actualizing" person is well known. He also made an effort to redefine the science of psychology in his book, The Science of Psychology. Some of the third force theorists are closely related to a particular school or psychological tradition. Ira Progoff and Roberto Assagioli are closely related to Jungian psychological theory.

In The Death and Rebirth of Psychology Ira Progoff shows how Freud, Adler, Jung and Rank laid the foundations for the new psychology. He says:

> They were led to an experience of the spiritual core of man's being, to the seed of personality that unfolds psychologically in each person and yet is always more than psychological. They came, in other words, to the metaphysical foundation of life that underlies psychology; and since each one experienced it in a personal way, each gave it a different name. Freud spoke of it as the superego accepting the ego, a characteristically intellectual way to describe a basic cosmic experience. Adler called it 'social feeling,' and through it he gained a profound and intimate connection to life. Jung reffered to it as the 'individuation' of the 'self,' an abstract phrase to describe his effort to experience the cosmos psychologically by means of symbols. And Rank studied it as 'the will to immortality,' which meant to him man's inherent need to live in the light of eternity. Each of these terms involved a psychological experience. and each of them referred ultimately to a contact with a larger realm of reality in which man's psychological nature transcends itself. Individually, Freud, Adler,

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[17] Ibid., pp. 12-13.

> Jung, and Rank came to this culminating insight, and the totality of their experiences form the foundations of the new psychology.[18]

Progoff says that depth psychology has come to the paradoxical conclusion that psychological work fulfills itself only when it goes beyond psychology. He says that we

> require a theory and practice that approaches the human personality with an awareness of its magnitude; and especially one that uses psychological concepts as instruments with which to develop man's spiritual and creative capacities.[19]

The ultimate task of the new psychology is to re-establish man's connection to life in a very fundamental and existential way. "The new depth psychology," writes Progoff, "holds the greatest promise of leading the modern man along the road of science to an experience of the meaning and the spiritual authenticity of his inner life."[20]

Roberto Assagioli, who developed psychosynthesis, is known for his two works in English, Psychosynthesis, and The Act of the Will."Synthesis" refers to a holistic approach, stressing integration, wholeness, unity and a harmonious use of all our functions. This synthesis takes place at two levels of the personality, the first level of integration is centered on the personal self and is called personal psychosynthesis. The second level of integration is centered on the "higher

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[18] Ira Progoff, The Death and Rebirth of Psychology (New York: Julian Press, 1956), p. 262.

[19] Ibid., pp. 262-263.

[20] Ibid., p. 265.

Self" or "Self" and is called "spiritual psychosynthesis" or as of late "transpersonal psychosynthesis." This therapeutic model will be of great assistance to us in discussing mysticism since Assagioli deals specifically and directly with the issues of mystical experience. Writing about "Psychosynthesis as a System and a Therapy" Bernard S. Aaronson says:

> Psychosynthesis as a system has obvious affinities with Jungian individual psychology on the one hand and existential psychology on the other. Of all of the therapeutic systems which have concentrated on symbols and inner experience, it is the most elaborated. It is the most explicit in affirming its relationship with mystical experience of all of those therapeutic systems. While many of its assumptions and propositions are open ended, it offers a fruitful approach not only to psychotherapy, but to investigating the parameters of religious experience which have gone uninvestigated to this point for want of suitable techniques.[21]

Walter Houston Clark is a psychologist of religion in the tradition of William James. Clark proposes that mysticism be used as a basic concept in defining the religious self.[22] Clark says:

> By far the most interesting, instructive, and yet puzzling phenomenon of religious experience is the mystical one. I would agree with William James that 'personal religious experience has its root and center in mystical states of consciousness.' This characteristic seems to me to separate religious

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[21] Bernard S. Aaronson,"Psychosynthesis as System and Therapy," American Journal of Clinical Hypnosis vol. 10, #4 (April 1968), p. 234.

[22] Walter H. Clark, "Mysticism as a Basic Concept in Defining the Religious Self," in From Religious Experience to a Religious Attitude, A. Godin, ed., (Chicago: Loyola University Press, 1965), pp. 32-42.

> consciousness from other forms of consciousness. All other aspects of the religious life have their counterparts in man's secular life. A mystical state alone is sui generis and is so different from any other psychological state that subjectively it is seldom mistaken for anything other than religion. A mystical state produces a particular kind of perception involving what is probably the most intense positive psychological experience known to man.[23]

Clark feels that psychologists have neglected the place of mysticism in personality.[24] Thus in proposing that we use mysticism as a basic concept in defining the religious self Clark lists four advantages: 1) it is the best differentiated state of mind available that can be defined psychologically as a religious experience; 2) it is not confined to any one religious tradition and is a central concept of many of them; 3) it involves personality at a deep enough level so that personality changes of a radical nature can be ascribed to it; 4) there is good reason to believe that the potentiality for mysticism is innate.[25]

However, mystical experience is not to be taken in isolation from the total context of the personality and of the person in community. The intuitive and nonrational aspects of the mystic's experience are to be kept in balance with the rational. According to Clark:

> The rational, mediated chiefly by the cortex of the

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[23] Walter H. Clark, "The Psychology of Religious Experience," Psychology Today vol. 1 (1968), p. 43.

[24] Clark, "Mysticism as a Basic Concept in Defining the Religious Self," p. 37.

[25] *Ibid*., p. 42.

UMI

> brain is mostly a conscious function. It is the guiding, criticising, ordering function of human nature, man's reason, often celebrated as the crown of man's nature. . . .On the other hand, the nonrational--to be distinguished from the irrational--constitutes the feeling element in human nature. It is the nonrational principally that mediates love, art, music, the sense of beauty, and the appreciation of the Holy. Such nonrational preceptions give color to life; they fix values and hence motivations that are durable.[26]

Any successful culture must balance the two functions. The emphasis in Western religion has been on the rational. Turning to the nonrational should not lead us to abandon the place and value of the rational. Clark says:

> Its (religion's) Western expression, like all of Western culture, overemphasizes the rational side in its reliance on theology and institutionalized forms and activities. While religious activism, especially in the search for righteousness and social justice is its strength, nevertheless, without a proper mixture of the nonrational activism may become stylized and devoid of compassion.[27]

Clark also gives warning about the dangers of a stress on mysticism. He mentions three dangers. There is the danger of Quietism, or "the tendency to enjoy the mystical state in preference to deeds of mercy or whatever might be seen as one's Christian duty."[28] The mystical experience is the foundational or ground experience, but the critical functions of reason and the energetic executive functions of the will must come into play if the experience is to give rise to integral and productive living.[29] The second danger is the danger of fanaticism,

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[26] Walter H. Clark, "The Mystical Consciousness and Its Contribution to Human Understanding," Humanities vol. 6, #3 (Winter 1971), pp. 311-312.

[27] Ibid., p. 313.

[28] Ibid., p. 320.

> the certainty that one has the truth and that no one else has, together with the insistence that all should see things alike and behave according to set rules regardless of background, temperament, or point of view.[30]

Another danger, "springs from the fact that the source of mysticism is in the unconscious."[31] The same conditions which "release wholesome, creative and healing influences from the depths may also trigger unwholesome and destructive forces in the unstable."[32]

Growing out of the third force in psychology and under the influence of Maslow's thought is what may be called a fourth force in American psychology, namely, transpersonal psychology. Of course, from our discussion of Progoff and Clark, we can see that transpersonal psychology has been present in psychological thinking for a long time. However, only around 1968 did the *Journal of Transpersonal Psychology* and then the Association of Transpersonal Psychology come into existence. In this movement, we have an area of psychology being developed which can give a psychological framework for spiritual direction. I shall explore some of the assumptions and definitions of transpersonal therapy.

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[29] *Ibid.*

[30] *Ibid.*

[31] *Ibid.*

[32] *Ibid.*

The major assumptions which underlie the transpersonal orientation are stated as follows:

1) Impulses toward an ultimate state are continuous in every person.

2) Full awareness of these impulses is not necessarily present at any given time.

3) The realization of an ultimate state is essentially dependent on direct practice related to a "path" and on conditions suitable to the individual concerned.

4) Every individual has the right to freely choose his or her own path.

5) Every individual has the right to change from one personal path to another if, and whenever, he so desires.[33]

In defining transpersonal therapy. Anthony Sutich, a founder of the association, says,

> Transpersonal Therapy is concerned with the psychological processes related to the realization (i.e. making real) of such states as 'illumination,' 'mystical union,' 'transcendence,' 'cosmic unity,' etc. as well as concerned with the psychological conditions or psychodynamic processes that are directly or indirectly a barrier to such transpersonal realizations.[34]

They focus primarily on the intrapersonal rather than the interpersonal. They have articulated a tentative statement of the requirements for the transpersonal therapist:

That the therapist or counselor:

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[33] Anthony J. Sutich, "Transpersonal Therapy," _Journal of Transpersonal Psychology_ vol. 5, #1 (1973), pp. 2-3.

[34] _Ibid_., p. 3.

1) Is on his or her own spiritual or transpersonal path.

2) Accepts the right of any person he or she is working with to pursue his or her own path and to change to another if he or she so desires.

3) Has a commitment to the principle that all human beings have continuous impulses toward emotional growth and ultimate states and that the chief responsibility of a Transpersonal therapist is to function in the best way he knows how, to help in the realization of emotional growth as well as ultimate states.

4) Has a reasonable knowledge, among other psychological principles, of the role of mechanisms of self-deception throughout the life cycle, including their function in himself.

5) Accepts all individuals as having impulses toward ultimate states whether or not they are on a personal path.[35]

The transpersonal therapist engages in two main activities: "1) help others to have and comprehend transcendent, mystical, or spiritual experiences; and 2)help others to live their daily lives in ways which foster spiritual unfoldment."[36] Although the transpersonal therapist is growth oriented and may operate out of a growth model, he does need to have a familiarity with both normal and abnormal psychology. In contrast to psychotherapies which work from a body-mind-emotions model of man, transpersonal therapy seeks to bring about an integration of body, mind emotions and spirit. Transpersonal experience can occur at any level of pathology as well as in the psychologically balanced personality but finds a more integral place and role in the integrated personality and may in fact help bring about such an integration.

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[35] *Ibid.*, pp. 4-5.

[36] Thomas N. Weide, "Varieties of Transpersonal Therapy," *Journal of Transpersonal Psychology* vol. 5, #1 (1973), p. 7.

To give an idea of the type of activity the transpersonal therapist might engage in with a client, the following activities are suggested: 1) hear, understand and accept descriptions of transpersonal experience; 2) provide explanatory frameworks; 3) counsel psychics or persons well established on a path; 4) help people think through and decide about a spiritual discipline; 5) use meditation with the clients in various ways.[37]

Social Differentiation of Tasks and Roles

At this point, I would like to present a scheme for the social differentiation of tasks and roles assumed by psychotherapists and spiritual directors. E. Mansell Pattison adapted this scheme from sociologist Samuel Klausner.[38] Four ideological positions can be discerned. The reductionists claim there is one task and one role. Material reductionists reduce mental health and well-being to being solely a question of scientific psychology. Spiritual reductionists express all the basic problems and issues in religious terms. The spiritual reductionists can be further distinguished into ultrafundamentalists, who reject both secular society and psychology, and stress the here-after. They see mental health as a question of spiritual integrity and problems are treated by a minister "called" by God to heal others, one who is effective because of what he is rather than what he does. In this group are some spiritual healers. The liberals among the spiritual reductionists are those who turn to humanism for support in a more incarnational spirituality stressing salvation in the here-and-now welfare of man. They tend to cloak psychology in theological language; they see ministry in terms of relieving psychological distress and see themselves as becoming effective through training and because of what they do rather than what they are. Some pastoral counselors fit into this category.

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[37] *Ibid.*, pp. 9-12.

[38] S. Z. Klausner, *Psychiatry and Religion: A Sociological Study of the New Alliance of Ministers and Psychiatrists* (Glencoe, N.Y.: Free Press, 1964).

The second ideological position is that of the dualist who sees two tasks involving both spiritual and psychological problems, and one role, a person who can be qualified to accomplish both tasks. These are Christian psychotherapists who reject the medical model and maintain that psychotherapy is a prelude to spiritual therapy. They see psychotherapy as ultimately a religious task based on Christian presuppositions. They see the role of the therapist as a spiritual one. I think spiritual directors would be considered in this category. On the other hand, there are psychotherapists who espouse no explicit religious framework, who also have rejected the medical specialist model and seek a holistic approach to human experience. These therapists use both psychological and spiritual techniques to attain both psychological and spiritual goals. They make no specific theologic claims. In this category we would probably include Frankl, Progoff, Assagioli and many transpersonal psychotherapists.

Today, many material reductionists who deny the presence or relevance of the spiritual aspects of man are more open to accepting religious activities as acceptable means to achieving psychological goals. This leads to the third ideological position, the alternativist who sees a psychological problem solved with the aid of a psychotherapist or a minister. There is one task, usually psychological, and two roles, either the psychotherapist or the minister aids in solving the psychological problem.

The fourth position is the position of the specialist, who acknowledges two tasks and two roles, each task requiring a specialist role. In this position, there may be a collaborative relationship between the psychological and the spiritual but no necessary integrative one.[39]

These positions are not mutually exclusive. However, my position is predominantly that of the dualist who sees two tasks involving both spiritual and psychological problems. The model of man which I see as operative is the triadic model, man as body, mind and spirit. The insights of psychotherapists which I shall use and cite most will be in this category as well. Most of the literature in this area is written from one or another of these perspectives and the often implicit perspective should be kept in mind.

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[39] E. Mansell Pattison, "Social and Psychological Aspects of Religion in Psychotherapy," Insight (Fall 1966), pp. 27-29.

Task Differentiation	Role Differentiation	
	One role	Two roles
One task	Material reductionist	Alternativist
	Spiritual reductionist	
Two tasks	Dualist	Specialist

Figure 1[40]

Means and goals in psychotherapy and religious counseling are another area which can use some clarification. E. Mansell Pattison attempts to give some clarification here as well. There are four possibilities to consider: psychological means to psychological goals; psychological means to spiritual goals; spiritual means to psychological goals; and spiritual means to spiritual goals. Pattison summarizes the four possibilities as follows:

> A recapitulation: Each of the four categories offers instances where both spiritual and psychological means are used to achieve both spiritual and psychological goals. First, psychological means to psychological goals may analyze religious behavior and values as they play a role in character structure and in life adaptation. As a consequence the patient may give up his religion or it may be strengthened. These spiritual consequences are secondary to psychological goals. Second, psychological means to spiritual goals may analyze distortions of religious values and behavior so that the patient develops more congruence between his unconscious behavior and his conscious theologic values, and the therapeutic relationship may provide the patient a corrective emotional experience which enables the patient to experience God in a more mature, realistic fashion. Third, spiritual means to psychological goals may deal with existential-spiritual conflicts which underlie or result in psychological symptoms, and

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[40] *Ibid.*, p. 28.

> spiritual conversion may provide the necessary integrative maturational forces to crystalize a healthy psychological and spiritual personality. Fourth, spiritual means to spiritual goals are usually considered the province of the minister, where psychological health may be a consequence but is not the primary concern. Some therapists recommend spiritual activities with patients for both psychological and spiritual reasons, while a few maintain that the therapist must lead the patient to a new philosophy of life or a salvation experience.[41]

This analysis of the different types of psychological-spiritual interactions in psychotherapy can be helpful in our discussions of meditation and other ascetical practices. For example, meditation can be viewed as a psychological means to a psychological goal. Many people are attracted to Transcendental Meditation for its psychological benefits. In this case, the religious benefits would be considered secondary and by-products. This is meditation as therapy. On the other hand, meditation is a spiritual means to a spiritual goal as well. Then, the psychological benefits become secondary and the ultimate goal of union or communion with God is primary. In our discussions it would be worth while to keep the various types of psychological-spiritual interactions in mind.

In the following discussion of the human sciences and mysticism, there will be a dual focus. We shall both concern ourselves with the phenomenology of mystical experience and its effects; and with the nature and extent of the psychosocial conditionings which form the substructure of stable

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[41] _Ibid._, pp. 31-31.

UMI

and largely fixed dispositions in which liberty gradually opens out to meet the gift quality of mystical experience. Thus I shall write about the effects and the psychosocial influence within which mystical experience and transformation can take place. This dual focus will hopefully keep us from a dual temptation, one to attribute everything to the influence of mystical experience, neglecting man's efforts, and another to feel the experience can be totally attributed to the psychosocial conditions surrounding mystical experience and its effects.

Chapter 2

TRANSCENDENT EXPERIENCE AND EVERYDAY LIFE

Core Characteristics

The central interest of the human sciences and of transpersonal psychology, in particular, is on what Maslow calls "the core religious experience" or "the transcendent experience."[1] It is the religious experience which James refers to as the "root and center in mystical states of consciousness."[2] The core religious experience is the essence of the transforming experience at the center of all religious traditions. It is this transformative experience which religious traditions interpret and attempt to hand on to others. These psychologists wish to focus on the raw experience which is beyond the interpretations or what James calls "overbeliefs." Laski speaks of her endeavor in the tradition of James:

> Here James uses overbelief as I shall principally use it, to name the subjective gloss or interpretation placed by people on their experiences, and although

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[1] Abraham H. Maslow, Religions, Values and Peak Experiences (Columbus, Ohio: Ohio State University Press, 1964), p. 20.

[2] William James, The Varieties of Religious Experience (New York: Mentor Books, 1958), p. 292.

> he believed as he put it that 'the most interesting and valuable things about a man are usually his over-beliefs,' he still thought it proper, in trying to discover the nature of religious experience, to disregard the over-beliefs and confine himself to what was common and generic.[3]

In his discourse on mysticism, James proposed four marks by which to identify mystical experience:

1) Ineffability: the mystic stands in the tradition of negative theology and the "handiest of the marks" to classify a state of mind as mystical for James is negative. The mystic readily claims that the experience defies expression; it can only be directly experienced to be understood.[4]

2) Noetic quality: the mystical experience has a cognitive element, an authoritativeness and one has the impression of having gained insight into the depths of truth unreachable by the discursive intellect.[5] These two are the key characteristics for James. Two others less prominent but usually present are:

3)Transiency: the mystical state is usually of short duration and only rarely a half hour to two hours at most. On recurrence they are more easily recognized and they are susceptible to an inner development in a richness and importance.[6] However, it should be noted that transiency applies to moments of ecstasy and not to the highest mystical state which integrates mystical consciousness with everyday life.

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[3] Marghanita Laski, Ecstasy: A Study of Some Secular and Religious Experiences (Bloomington, Indiana: Indiana University Press, 1961), p. 20.

[4] James, pp. 292-293.

[5] *Ibid.*, p. 293.

4) Passivity: although these states may be voluntarily facilitated in a preliminary way through ascetical practices, the on-set and progress of the experience is not within one's control, one's will seems in abeyance and one seems grasped and held by a superior power.[7]

Many contemporary social scientists, such as Walter H. Clark, doing research in the area of mystical experience utilize the extended list of core characteristics proposed by the philosopher of religion Walter T. Stace.[8] The psychologist Walter Pahnke interpreted and expanded Stace's seven categories into nine as follows: 1) Unity: this most important characteristic can be distinguished into two types: a) unifying vision, an extrovertive mysticism in which a person finds an undifferentiated unity through the external world *outside* the experiencer, "all things are one"; b) unitary consciousness, an introvertive mysticism in which a person finds undifferentiated unity through an "inner world" *within* the experiencer, "pure consciousness" or "void." The introvertive mystical experience is the more predominant type in the mystical tradition. However, this distinction is merely a logical one and the mystic can experience both.[9] Stace says,. "it is an essential and explicit part of the message of many mystics that the external and the internal unity are identical."[10] The distinction is important for classifying the different ways used to achieve unitive experience. It is especially significant when we discover that some ways depend upon direct use of the senses to achieve the desired unitive consciousness, whereas other methods use various techniques to inhibit sensory activity in order to attain their goals.[11]

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[6] *Ibid.*

[7] *Ibid.*

[8] Walter T. Stace, *Mysticism and Philosophy* (London: Macmillan and Co., 1961).

2) The second characteristic can also be distinguished into an extrovertive type and introvertive type: the extrovertive type apprehends the One as an inner subjectivity, or life, in all things; the introvertive type experiences the unity in a nontemporal, nonspacial mode of consciousness.

The rest of the characteristics are common to both types of mystical experience.

3) Deeply felt positive mood: the most universal elements are joy, blessedness and peace.

4) Sense of sacredness: the experience evokes a response of awe and wonder in the presence of inspiring realities. There may be a sense of reverence or a feeling

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[9] Ibid., p. 131.

[10] Ibid., p. 67.

[11] Peter A. Campbell, "Toward a Humanistic Transpersonal Psychology of Religion," (Ph.D. dissertation, University of Ottawa), p. 75.

that what is experienced is holy or divine.

5) Sense of objectivity or reality: Pahnke describes this category as having

> two interrelated elements: 1) insightful knowledge or illumination felt at an intuitive, non-rational level and gained by direct experience; and 2) the authoritative nature of the experience, or the certainty that such knowledge is truly real, in contrast to the feeling that the experience is a subjective delusion.[12]

This intuitively felt knowledge "requires no proof at a rational level, and produces an inward feeling of objective truth."[13] There are two main types of insights: a) insights into being and existence in general, and b) insights into one's personal, finite self.[13]

6) Paradoxicality: all accurate descriptions and rational interpretations of the mystical experience "tend to be logically contradictory when strictly analyzed. For example," says Pahnke,

> in the experience of internal unity there is a loss of all empirical content in an empty unity which is at the same time full and complete. This loss includes the loss of the sense of self and the dissolution of individuality; yet something of the individual entity remains to experience the unity. The 'I' both exists and does not exist.[14]

7) Alleged ineffability: the same as James' category.

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[12] Walter H. Pahnke, "Drugs and Mysticism" in The Highest State of Consciousness, John White, ed., (New York: Anchor Books, 1972), p. 262.

[13] Ibid.

[14] Ibid., pp. 262-263.

The two characteristics Pahnke adds to Stace's are:

8) Transiency: James' third category.

9) Persisting positive changes in attitude and behavior: Pahnke says, "Because our typology is of a healthful, life-enhancing mysticism, this category describes the positive, lasting effects of the experience and the resulting changes in attitude."[15] He lists four groups of changes: 1) toward self: increased integration of personality; 2) towards others: more sensitivity, more tolerance, more real love, and more authenticity as a person; 3) toward life: gaining a philosophy, sense of meaning, purpose, values, and vocational commitment; 4) toward mystical experience itself: the experience is regarded as valuable, useful, and a source of growth and strength.[16]

Continuity with Human Experience

The mystical experience is an extraordinary state of consciousness but not discontinuous with human experience and types of human knowledge. There is a progression in degree or intensity of the experience. Persons have ecstatic or peak experiences of low intensity quite frequently. Mystical experience is related to what we usually refer to as experiences of creative insight. Evelyn Underhill speaks of these intimations of transcendence in human experience which may blossom into profound mystical experiences when she says:

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[15] Ibid., p. 263.

[16] Ibid., pp. 263-264.

> Every person, then, who awakens to consciousness of a Reality which transcends the normal world of sense--however small, weak, imperfect that consciousness may be--is put upon a road which follows at low levels the path which the mystic treads at high levels. . . .If he move at all, he will move through a series of states which are, in their own small way, analogous to those experienced by the greatest contemplative on his journey towards that union with God which is the term of the spirit's ascent towards its home.[17]

This quest for wholeness, for unity, for self-completion is an innate dynamism within human existence. The experience of transcendence is a matter of degree beginning with its presence in daily activities. The movement toward deeply religious and mystical experience is a part of the dynamic of man's continuous humanization. "More and more," writes Underhill,

> as we study and collate all the available evidence, this fact--this law--is borne in on us: that the general movement of human consciousness, when it obeys its innate tendency to transcendence, is always the same. There is only one road from Appearance to Reality. 'Men pass on, but the States are permanent for ever.'
>
> I do not care whether the consciousness be that of artist or musician. . .or of the humble servant of Science. . .whether the higher reality be perceived in the terms of religion, beauty, suffering; of human love, of goodness, or of truth. However widely these forms of transcendence may seem to differ, the mystic experience is the key to them all.[18]

Spontaneous and Induced Mystical Experience

The distinction between spontaneous mystical experience and induced mystical experience is another fact of importance to take note of. When induced, the psychological development takes place first and the mystical experience occurs last. When it is involuntary or spontaneous, the mystical awakening occurs first and the inner development may occur afterwards. A person who is consciously religious, awakened, and on a mystical path of spiritual development, is disposing oneself to the mystical experience and its transformative effects. In fact, one may anticipate its transformative effects by attempting to live by a code of life of the mystic or saint. On the other hand, some people have mystical or peak experiences spontaneously. They are usually unprepared for them and do not know how to understand them or integrate their meaning into their life. The experience of transcendence and the transformation that is the result of contact with the unitive experience are two different things. It is possible for a person to have many wonderful visions and peak experiences, but these momentary influences will not be sufficient to transform him. Graf von Dürckheim says,

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[17] Evelyn Underhill, Mysticism (New York: Meridian Books, 1969), p. 445.

[18] Ibid., p. 446.

> In fact, he may have countless revelatory experiences without being changed by them one whit. They may even happen daily and leave him essentially unaltered. It is only when we really hear the summons that resounds in all genuine experience of Being and, having heard, commit ourselves to reply, that our state of mind becomes sufficiently modified to correspond to it. In this way the new Person is born and life is filled with fresh meaning and impulse. Imagination, action and thought are now so impregnated with the transcendental Ground of Being, that even the authority of

UMI

> the rational perception undergoes a fundamental change.[19]

Note the basic aspects of mystical experience and its effects in von Dürckheim's statement. Also, what is being stressed is a basic Freudian principle: both insight and working through the implications of the insight are necessary.

The Plateau Experience

Shortly before his death, Maslow was in the process of developing a new concept which is a step beyond peak experience. This concept is the plateau experience. It is a synthesizing of a polarity which arises in everyday experience into a single unity. The peak experience is the momentary experience, the opener, and the plateau experience is the result of integrating the impact of peak experiences into everyday consciousness. The plateau experience includes a unitive consciousness which Maslow defines "as the instantaneous perception of the sacred and the ordinary, or the miraculous and the ordinary, or the miraculous and the rather constant or easy-without-effort sort of thing."[20] It also includes a symbolic or mythical consciousness; everything is seen under the aspect of eternity. This consciousness has elements in common with peak experience, namely, awe, mystery, surprise but they are constant rather than climactic. The paradigm for the peak experience says Maslow is "the sexual orgasm, which is a mounting up to a peak and a climax, and then a drop in the completion and its ending."[21] On the other hand, the plateau experience is

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[19] Karlfried Graf von Dürckheim, Daily Life as Spiritual Exercise (New York: Perennial Library, 1972), p. 62.

[20] Stanley Krippner, ed., "The Plateau Experience: A. H. Maslow and Others," Journal of Transpersonal Psychology vol. 4, #2 (1972), p. 113.

> to live at a constantly high level; to take rather casually the poignancy and the preciousness and the beauty of things, but not to make a big deal out of it because it is happening all the time.[22]

There are several advantages to the plateau experience. It is more voluntary than peak experience. One can dwell in the miraculous for long periods whereas the peak experience is brief and climactic. The plateau experience is more casual, and characterized by greater serenity than the emotionality of the peak experience. The plateau experience is essentially cognitive with a quality of a witnessing reality to it and a sense of certainty. Peak experiences may be cognitive but are sometimes just emotional bursts. The plateau experience is "the way in which the world looks if the mystic experience really takes."[23] There is also a transcendence of time and space. Maslow goes on to say,

> If your mystical experience changes your life, you go about your business as the great mystics did. For example, the great saints could have mystical revelations, but also could run a monastery. You can run a grocery store and pay the bills, but still carry on this sense of witnessing the world in the way you

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[21] Ibid.

[22] Ibid.

[23] Ibid., p. 115.

did in the great moments of mystic perception.[24]

The Plateau Experience and Post-mortem Life

Maslow also relates peak experience and the plateau experience to death and what he calls the "post-mortem life."[25] Peak experience, he says, "can often meaningfully itself be called a 'little death,' a rebirth in various senses."[26] The plateau experience which requires the work, discipline and lifetime effort of integrating and working through the insights of peak experiences is more related to his concept of the post-mortem life. Post-mortem life is life after serious confrontation with death and is characterized by being more in the here and now, seeing the moment as precious, the disappearance of competition and life planning, and a shift in values of what's important.[27] Life, Maslow writes, is "much more precious and poignant and more vivid, and you're required to appreciate it and hang on to it."[28] I am not so sure that clinging to life is the proper image, because the appreciation of each new moment requires the letting go of each previous moment.

In "The Vitality of Death," Peter Koestenbaum amplifies the concept of the salutary and positive aspects of confrontation with death. He distinguishes my real death which encounter at the end of life and symbolic death which I encounter as I pass through life. He says,

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[24] *Ibid.*, pp. 115-116.

[25] *Ibid.*, p. 119.

[26] A. H. Maslow, "New Introduction: Religions, Values and Peak Experiences," *Journal of Transpersonal Psychology* vol. 2, #2 (1970), p. 89.

[27] Krippner, p. 119.

[28] *Ibid.*, p. 117

> Everyman lives in a self-created world. . . .A _symbolic death_ is the collapse of the particular world towards which our energies and goals are directed. For the businessman, the collapse of his business is a _symbolic death_; the loss of his job is a _symbolic death_ for the chemist, and so on.[29]

Koestenbaum feels that we must first realize that the threat of death--real and symbolic-- is inevitable and inescapable.

> Authentic success and happiness in human existence demand uncompromising realism; we must understand the facts of life. Paradoxically, the most vitalizing fact of life is the utter inevitability of death![30]

The following are some of the salutary aspects of confronting death which Koestenbaum mentions: 1) One constructs one's life, daily actions and life plans in view of the reality of death. 2) Having really accepted death, one gains the courage to be fearless and decisive in the face of symbolic deaths. 3) Remembering the certainty and finality of death forces one to see the urgency of concentrating on essentials; one abandons excuses and procrastinations. 4) Through a constant awareness of death a person can achieve integrity and consistency with one's principles. 5) Death is the ultimate threat in life and to accept death means to take charge of one's life. It gives a freedom from all blocks to free decision; fear, timidity, feelings of inadequacy or inferiority are all overcome.[31]

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[29] Peter Koestenbaum, "The Vitality of Death," _Omega_ vol. 2 (1971), p. 261.

[30] _Ibid_., p. 264.

Psychohistorian Robert J. Lifton relates states of experiential transcendence to a theory of symbolic immortality and presents a psychohistorical interpretation for current interest in experiential transcendence and its relation to concerns about death.[32] Lifton says,

> There has been a historical shift, and the contemporary situation is one in which we are less overwhelmed by sexual difficulties but more overwhelmed by difficulties around death.[33]

Humanity's oldest and most fundamental paradigm of death and continuity of life is what is required for a new depth-psychological paradigm. In a theory of symbolic immortality Lifton states that the sense of immortality appears in five general modes:

> 1). . .the biological mode, the sense of living on through and in one's sons and daughters and their sons and daughters. . . .But this mode never remains purely biological; it becomes simultaneously biosocial, and expresses itself in attachments to one's group, tribe, organization, people, nation or even species.
>
> 2). . .the theological idea of a life after death or, more importantly, the idea of release from profane

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[31] *Ibid*., p. 270.

[32] Robert J. Lifton, "The Sense of Immortality: On Death and the Continuity of Life," *American Journal of Psychoanalysis* vol. 33, #1 (1973), pp. 3-15. In this article Lifton develops a paradigm of death and continuity, discusses a theory of evolving death imagery, and discusses the application of this paradigm in clinical work and psychopathology.

[33] *Ibid*., p. 3.

> life to existence on a higher plane. . . .The literal idea of an after life is not essential to this mode. . . .More basic is the concept of transcending death through spiritual attainment.
>
> 3) The third mode of symbolic immortality is that achieved through 'works': the mode of creativity, the achievement of enduring human impact; the sense that one's writing, one's teaching, one's human influences, great or humble, will live one; that one's contributions will not die.
>
> 4) A fourth mode is the sense of immortality through being survived by nature itself: the theme of eternal nature.
>
> 5) The fifth mode is somewhat different from the others in that it depends solely upon a psychic state. . . .the state of 'experiential transcendence," a state so intense that in it time and death disappear.[34]

Lifton goes on to say that this state occurs in all the various kinds of ecstasy, characterized by extraordinary psychic unity and perceptual intensity. It is a death-rebirth experience alluded to by Maslow. Also as Maslow indicates, it includes a feeling of what Eliade has called "continuous present," a "mythical time" which integrates past, present and future in the here and now.

The theory of immortality can be used to illuminate changes in cultural emphasis from one historical period to another. At present Lifton believes we are in a time of doubt about modes of continuity and connection.

> Awareness of our historical predicament--of threats posed by nuclear weapons, environmental destruction, and the press of rising population against limited resources--has created extensive imagery of extinction.[35]

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[34] _Ibid_., pp. 6-7.

[35] _Ibid_., p. 7.

All of the first four modes of living on

> in our children and their children, in our groups and organizations, in our works, in our spirituality, or even in nature. . . .It is the loss of faith, I think, in these four modes of symbolic immortality that leads people, especially the young, to plunge--sometimes desperately and sometimes with considerable self-realization--into the mode of experiential transcendence. This very old and classical form of personal quest has had to be discovered anew in the face of doubts about the other four modes.[36]

Plateau Experience and Bi-modal Consciousness

Returning to Maslow's concept of plateau experience once more, the concept of bi-modal consciousness can give us greater insight into its psychological and biological grounding in human experience. Psychiatrist Arthur Deikman introduced this concept in an article by the same title.[37] Deikman calls the two modes of consciousness the action mode (or state) and the receptive mode (or state). The action mode is a state of striving, oriented toward achieving personal goals, viz.: nutrition, defense, rewards, pleasure, analytical knowledge, etc. Psychologically the state is manifested by focused attention, active thinking and logical analysis of the objects of experience. It is also future oriented.

In contrast, the receptive mode is "a state organized around the intake of the environment rather than manipulation." It is a mode of consciousness aimed at maximizing the intake of the environment. Feeling and intuition are more predominant. There is diffuse attending, decreased boundary perception and paralogical thought processes. The receptive mode is moreover oriented to the present, the now! The receptive mode originates and functions maximally in the infant state, but it is gradually dominated by the progressive development of striving activity and the action mode. An important point is that the action mode takes priority to insure biological survival, it has developmental preference as the mode of relating to the world which is oriented toward satisfaction of survival needs and this leads to regarding the action mode as the proper one for adult life.[38]

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[36] *Ibid.*, p. 8

[37] Arthur Deikman, "Bi-modal Consciousness," *Archives of General Psychiatry* vol. 25 (December, 1971), pp. 481-489.

The two modes can be related to Buber's I-it and I-Thou relationships to the surrounding environment. Deikman uses the term bi-modal consciousness because in most cases we are talking about a modal balance or mixture, whose characteristics depend on the extent of dominance of a particular mode. And it is also to be noted that the action and receptive modes are not to be equated with activity and passivity. The receptive mode is not a quietistic state. One may be relating to one's environment in the receptive mode and be physically active "as in the case of the monk working in the garden or lovers in sexual intercourse."[39]

Relating the concept of bi-modal consciousness to mystical experience and the plateau experience, we can see that mystical consciousness is a receptive mode of consciousness. Levels and degrees of intensity in peak experience involve greater degrees of the predominance of the receptive mode. The plateau experience can be conceived as a mixed mode of consciousness with the receptive mode predominating. The person living on the level of the plateau experience either has all his survival needs met or at least has little or no anxiety about meeting them. Consequently, the action mode of consciousness has a lower priority. The person's choice of functional orientation towards the environment is not characterized by deficiency motivation but being-motivation. And being-cognition which would be characteristic of the receptive mode is predominant rather than the deficiency cognition of the action mode. However, the use of reason and conceptual analysis is not totally abandoned in the plateau experience. The synthesis achieved in the plateau experience involves a balancing of being-cognition with a healthy deficiency cognition. This is the essential balance of the intuitive and nonrational with the rational which Clark spoke of as a necessary part of the mystical path. Language which can be understood on a logical and symbolic, mythical level at the same time may be one of the unifying factors in the plateau experience. Moreover, in the plateau experience, the being or growth motivated person comes to value living itself as having intrinsic validity. Maslow says,

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[38] _Ibid_., p. 481.

[39] _Ibid_., p. 482.

> Daily life itself with its long-term slow, bit-by-bit growth is an end in itself to be enjoyed. The pot of

> gold at the end of the rainbow has become the here and now of daily living.[40]

The sacred is discovered in the ordinary.

The Fourth and Fifth states of Consciousness

Contemporary psychologists are researching proposed fourth and fifth states of consciousness. The first three states are deep sleep, dreaming, and waking. The fourth proposed state corresponds to the receptive mode of consciousness in its purity, an experience of pure consciousness, the void out of which all other kinds of consciousness arise. The fifth proposed state corresponds to bi-modal consciousness and the plateau experience.

Having worked with the techniques of bio-feedback to study the effects of transcendental meditation (TM) on the practitioners, R. K. Wallace proposes the existence of a "fourth major state of consciousness"--that special psychophysiological state of rest and pure awareness one can reach in meditation.[41] It has the characteristics of the peak and mystical experience. In bio-feedback terms it correlates with a high alpha brain-wave state in which there is a "general calming down of the mind" and in which thoughts

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[40] A. H. Maslow, Toward a Psychology of Being (New York: Insight Books, 1968), p. 31.

[41] R. K. Wallace, "Physiological Effects of Transcendental Meditation: A Proposed Fourth Major State of Consciousness" (Ph.D. thesis, U.C.L.A., 1970).

UMI

interfere with the maintenance of the state.[42]

The fifth state of consciousness has been proposed by Daniel Goleman. His reflections on this state can deepen our appreciation of the plateau experience or contemplation-in-action even more. Goleman describes the state as "a fusion of the fourth state with the waking, sleeping, and dreaming states but has properties distinct from the first four states."[43] Of course, Maslow only spoke of a plateau experience in the waking state and Goleman sees this phenomenon also happening in the sleep and dream states. We spoke of the peak experiences being integrated into experience to produce a plateau experience, Goleman speaks of the psychophysiological changes of the fourth state becoming

> infused into the waking activities of the meditator to produce a 'fifth state' of consciousness which is on the psychophysiological level a function of waking-state and fourth-state psychophysiology but identical to neither, and which is in the psychological level what Fromm describes as 'enlightenment.'[44]

In order to grasp the full impact of the quotation here is Fromm's description of "enlightenment":

> . . .it is a state in which the person is completely tuned to the reality outside and inside of him, a

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[42] Daniel Goleman, "Meditation as Meta-therapy: Hypotheses Toward a Proposed Fifth State of Consciousness," Journal of Transpersonal Psychology vol. 3, #1 (1971), p. 16.

[43] *Ibid.*, p. 16.

[44] *Ibid.*, p. 18.

> state in which he is fully aware of it and fully grasps it. He is aware of it--that is, not his brain nor any other part of his organism, but he, the whole man. He is aware of it; not as an object over there which he grasps with his thought, but it, the flower, the dog, the man, in its or his full reality. He who awakes is open and responsive to the world, and he can be open and responsive because he has given up holding on to himself as a thing, and thus has become empty and ready to receive. To be enlightened means 'full awakening of the total personality to reality.'[45]

The fifth state is also characterized by functioning on the level of "meta-needs" and B-cognition of Maslow. The ability to have "lucid" dreams is another characteristic of people in this state according to Goleman.

> Pure awareness infuses not only the waking state but also the dreaming and sleep states. With all the first three states of consciousness infused with the fourth, one can witness himself going through the sleeping and even the dreaming processes, just as one can witness thought process in meditation.[46]

Charles Tart describes this kind of an experience as a "lucid" dream in this way:

> The dreamer 'wakes' from an ordinary dream in that he feels he is suddenly in possession of his normal waking consciousness and knows he is actually lying in bed asleep: but, the dream remains perfectly real.[47]

However, the person in the fifth state does not have to "wake," he goes into the dream awake; he experiences both realities fully and simultaneously with pure awareness.[48] We shall take up some other characteristics of the fifth state in our discussion of meditation.

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[45] E. Fromm, et al., Zen Buddhism and Psychoanalysis (New York: Harper Colophon Books, 1970), pp. 115-116.

[46] Goleman, p. 20.

[47] Charles T. Tart, ed., Altered States of Consciousness (New York: John Wiley and Sons, 1969), p. 170.

Levels of Consciousness and Modes of Representation

A final paradigm of the levels of consciousness and their modes of representation in human experience will help us see even more of the psychosocial context of the mystical experience.[49] The paradigm involves the differentiation of experience into a unitive, enactive, symbolic and conceptual levels of consciousness and representation. They arise developmentally in the life of a person in society. They then continue to interact and develop to different or the same degree. Any act of human consciousness has these dimensions to a greater or lesser degree. A person in the fifth state of consciousness is aware of all the levels in an act of consciousness particularly the unitive.

Experience is an immediate contact with reality. In its purest form, experience is spirit, pure consciousness, the unitive experience at the base of mystical experience. Silence, the void of mystery deep within is the underlying unity of the dimensions of consciousness in man. When one descends into oneself, emptying oneself of all expressions of consciousness one comes to the unitive experience of introvertive mysticism. This unitive consciousness is ineffable. It is into a unitive consciousness that a child is born and out of which levels of consciousness develop.

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[48] Goleman, p. 20.

[49] I owe this paradigm and most of what I have to say about it to Robert N. Bellah who presented it in his sociology of religion course at University of California, Berkeley, 1974.

From birth man is born as an unfinished being. Compared with other animal fetuses, man is born a year premature. Man becomes man even in a biological sense in a period when he is already in interaction with a physical and human environment. From birth man is characterized by openness and lack of definition. Man's world openness is the basic anthropological fact and this is man's greatness and liability. From this fact flows a paradoxical imperative that this open-world be closed or he could not survive. The spirit must be embodied and expressed in the world. In practical terms, it means man must produce structures within which he can live. The child must leave the unitive consciousness, the *participation mystique*, he was born with, grow up into a person and struggle to rediscover the unitive consciousness in a new way. His primary naiveté must be surrendered. He must grow up and define himself in terms of the socially constructed society and culture he is born and raised in. Communitas, the experience of union and undifferentiation, and structure, the differentiated and rationally articulated social reality, will be a tension within him (inner reality) and his society (outer reality) as long as either exists.[50] The spirit within will constantly awaken man to moments of transcendence and union. As long as man remains alive to the spirit within him, to the experience of silence, society shall never totally encapsulate him in a socially constructed reality or socially constructed self-definition nor will society and culture remain static.

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[50] Confer Victor Turner, "Passages, Margins and Poverty: Religious Symbols of Communitas," *Worship* vol. 46, #7 and 8, pp. 390-412; 482-494.

Recapitulating once more, the child moves out of a unitive consciousness in which there is no subject-object distinction or language to an experience of his body. Enactive consciousness and representation communicate the body-person nature of human existence. It is a receptive mode of consciousness in which one is in tune with and aware of feelings and body sensations. It is the knowledge one has when we learn such skills as walking, running or swimming. Our body knowledge can let us know when everything "feels right" and we are executing all our movements and making our choices spontaneously and to perfection. Enactive knowledge becomes more sophisticated when it is in interaction with the symbolic and conceptual levels and there is a richer sense of intuitive knowledge. It can give us knowledge about how one's life style "feels." Thus man from birth relates to the world through his body and manipulations of his body. The infant's world is lived rather than thought. The child makes bodily sense of the world.

The child later learns to draw and begin to represent things symbolically. He also learns the use of symbolic language; the multileveled use of words in poetry. Symbolic consciousness and representation forms bridges between the known and the unknown, between the conscious and the unconscious. Symbols evoke the body and the mind in that there is both a cognitive and a feeling dimension to them. Also, there are no univocal interpretations.

At the same time, the child begins to develop conceptual consciousness and representation. This requires a great deal of discipline and control. The conceptual level involves a great degree of abstraction. Man uses his conceptual consciousness and conceptual language to meet his needs for survival, meaning and love. Through language man controls and manipulates the world of objects he conceptualizes to exist around him. This is the language of philosophy, of science and technology, of the everyday pragmatic world. The action mode of consciousness is the functional orientation of conceptual consciousness. At this level the unknown is reduced to the known.

There are dangers to overstressing any one of these levels, but we are most conscious at present of the dangers of overstressing the conceptual. The price of operating on the conceptual level or in the action mode most of the time can be severe. It can lead to a great sense of alienation within oneself and between oneself and others. One becomes conscious of self and others as objects. There is the danger of the tyranny of the disembodied intellect. It can lead to the repression and denial of any significant meaning to enactive and symbolic knowledge. Psychotherapy today is in part an attempt to regain the content of enactive and symbolic knowledge. One learns to open up contact and communication with the body and feelings in the body therapies. One learns to become aware of the symbolism of dreams and the unconscious myths one lives by.

The mystical path is a path of integration of these levels of consciousness. The mystic learns to balance the receptive and action modes of consciousness with the receptive mode the unifying mode. He utilizes his scriptures and tradition. He engages himself in the bodily action of cult, ritual, meditation, fasting, song and dance. Myth, symbol and ritual function in the integration process that goes on between the conscious and the unconscious. Using the analogy of learning the art of tennis, the champion player knows how to utilize the interaction between the kinds of knowledge available: books about tennis, movies or pictures about it and his own feeling for it in practice. And ultimately he learns to play with controlled spontaneity and "is" his tennis game just as the mystic lives his daily life with selfless spontaneity. The mystic returns to the childlike qualities of infancy: spontaneity, lives his world rather than just thinking it, actively lives in the now, has a conscious use of symbolism, a second naiveté and a unitive experience of reality.

In summary then, we have briefly examined the core characteristics of the mystical experience as proposed by James, and developed by Stace and Pahnke. We noted that mystical experience, though extraordinary in its highest states, is rooted in human knowledge and consciousness. We also saw that mystical experience can be differentiated in several ways: introvertive/extrovertive; spontaneous/ induced. We then examined Maslow's concept of peak experience and plateau experience. We observed how he related these experiences to death and how Peter Koestenbaum's thoughts amplify the salutary aspects of confronting the death issue in life. Also, we saw how Robert Lifton puts our present concern with transcendental experience and death in a psychohistorical context. The concept bi-modal consciousness and the concepts of a fourth and fifth state of consciousness were introduced to give greater depth of understanding to the concept of plateau experience. Finally, a paradigm of levels of consciousness was presented in order to indicate the integral aspects of the mystical experience and a developmental psychosocial context.

In the next chapter we shall look at the ways and means of moving along the mystical path toward psychosocial wholeness.

Chapter 3

WAYS AND MEANS OF SPIRITUAL TRANSFORMATION

Sociocultural Context

Before discussing the ways and means to psychosocial and spiritual transformation we shall situate the psychosocial process in a broader sociocultural context. It is critical to recognize the interdependence and unity of person, society and culture. Change may be initiated at any level or blocked at any level. Moreover, it is important to see that the mystical experience is the existential ground for the mutually defining polarities of person and society, individuality and communion, freedom and determinism. These polarities have a mutually defining oneness as two sides of the same coin or two ends of the same stick. The paradoxicality of the mystical experience manifests itself on every level of the person, society and culture. Person and society are mutually defining and in a dialectical relationship grounded in an experience of communion. Neither should have a priority over the other. Both are necessary in the dialectic of human experience. Individuals do not exist apart from the social and society has existence only through individuals. The character of our social worlds informs, shapes, and enables our individual development. We live and

UMI

move in the symbol worlds of language which Michael Novak describes as "primarily communal, social, historical, and only in relatively minor measure unique, personal, not participated in by others."[1]

The mystical tradition can be seen as an articulation and personal, social and cultural expression of the wholeness and interdependence of all levels of existence and consciousness. The language, ways and means of growth along the mystical path are attempts to express this wholeness in both the individual and society. Religious man is essentially a responder; he is responding to an initial experience of communion and oneness which he has lost and strives to regain by responding to the ever-present gift of oneness to be re-discovered.

Hence, we should try to avoid both a false individualism and a false collectivism in our discussion of mysticism. In contemporary society the dangers of a false individualism are rampant. There are tendencies to view the individual in abstraction from his world and society, that is, to see community existing for self-fulfillment rather than also seeing fidelity to community as a way of self-fulfillment. Individual autonomy is stressed without regard to the necessity of distributive justice as well. These tendencies are not those of the mystical tradition and we should not seek for their verification in the mystical tradition. The mystical experience is the high-point of both individuality and communion, the highest expression of self-fulfillment in and through communion.

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[1] Michael Novak, "The Social World of Individuals," Hastings Study Center vol. 2, #3 (September, 1974), p. 38.

Toward Reconciliation

Modern man is in a state of separation and division. Discord, disunity and disharmony are everywhere. Walter Burghardt sees four levels of disunity: disunity and rupture between man and nature; this disunity between man and nature is a symbol, and to some extent an effect, of the disunity that exists within man himself; this disunity within man himself is a symbol and to some extent a cause, of the disunity that prevails between man and man; all these disunities--man and nature, man himself, man and man--are but a symptom, and in great measure an effect, of the most tragic disunity of all: the rupture between man and the Ground of Being.[2] The mystical path with its ways and means is a path of reconciliation and integration.

Meditation and other means of transformation foster reconciliation on all levels of encounter, between man and nature, within man himself, between man and man, and man with the Ground of Being. Meditation and other means are used to discover the fourth state of consciousness, one's Ground of Being, have access to its transformative power and let it transform our everyday life in and through the fifth state of contemplation-in-action, moving toward greater wholeness and reconciliation within, with nature, fellow man and the Ground of Being.

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[2] Walter J. Burghardt, Towards Reconciliation (Washington, D.C.: U.S. Catholic Conference, 1974), pp. 1-3.

Conditions for the Transformation of Identity

Meditation is a way and a process which belongs to a psychosocial tradition of human transformation. Returning once more to the sociocultural context of spiritual transformation we shall examine what sociologist Peter Berger[3] speaks of as the conditions for the successful transformation of identity. Meditation and the mystical experience involve a dramatic shift in identity.

The first condition is the establishment of a social base or ambience within which it may occur and be sustained. Any redefinition of identity usually requires the participation of the significant people in your life and a psychosocial matrix within which the process of transformation can take place. The best social base is established through rigid segregation from all previous social contact which is not related to the new identity. This is called a physical monopoly such as entering a monastery or military training. In such an isolated and controlled situation problems of cognitive dissonance (encounters with opposing or disconfirming opinions) are cut down. An alternative but less intensive social base can be established by assigning a privileged time and place for the transformation process. This is called a moral monopoly and is exemplified by psychotherapy with its "therapeutic hour." This less intensive route allows contact with other social groups during the process of transformation. Religious traditions utilize the custom of having retreats, and a place and time for spiritual direction.

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[3] Peter Berger, Theory of the Social Role, a sociology course given at the New School for Social Research, New York City, 1968. The conditions for the transformation of identity were presented in this course and are here in basic form with modification and additions by me. What he said and what I heard him say and then add may bear no resemblance to one another but he is the inspiration for this section.

The second condition is the availability of a cognitive system which will legitimate the process of transformation. Language is a very important part of the process. Recent research on meditation has revealed that belief systems influence one's meditation right down to the neurophysiological level. In Zen, the "lifestyle is to become increasingly aware of the environment while maintaining a passionless attitude toward external occurrences."[4] And Yoga advocates withdrawl from the external world. Victor Emerson found that "the religion of the meditators determines to a great extent the way in which his EEG (brain wave pattern) as well as his metabolism will change during the course of meditation."[5] In this case Emerson followed the pattern of alpha waves and observed whether interference or an alpha blocking takes place with outside stimulation of the meditator. For the

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[4] Victor F. Emerson, "Can Belief Systems Influence Neurophysiology? Some Implications of Research on Meditation," R. M. Bucke Memorial Society Newsletter-Review vol. 5, #1 and 2 (Spring 1972), p. 21.

[5] *Ibid.*, p. 25.

Yogi, strong light, banging, vibrating a tuning fork and a hot glass tube caused no alpha blocking at all during high alpha meditation. For the Zen meditator there was alpha blocking at each stimulation, no habituation and a quick return of the alpha waves.[6]

Cognitive factors have also been found to be major determinants of emotional states. For example, Schachter and Singer report that

> given a state of physiological arousal for which an individual has no immediate explanation, he will 'label' this state and describe his feelings in terms of the cognitions available to him.[7]

Thus myths, symbols and various imagery as well as philosophical explanations have an important role and are necessary to make sense of the transformation process. The process of change, reasons for change and especially the rupture or break-through in consciousness require explanation. How and why one was in darkness and a way to re-interpret past identity are necessary. One also needs some way to account for why past significant friends do not yet see the light. There is a reinterpretation of past experiences and a correction of dissonant memories. Experiences which were previously bewildering take on meaning in light of one's new cognitive framework. In a rationalistically oriented culture religious traditions must make great efforts to aid people in becoming aware of the nonrational, intuitive and transcendent dimensions of experience. This whole dissertation is in a way an effort to establish an acceptable cognitive system for understanding and appreciating the mystical experience and the mystical tradition.

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[6] Ibid., pp. 25-26.

[7] S. Schachter and J. Singer, "Cognitive, Social and Physiological Determinants of Emotional State," Psychological Review vol 69, #5 (September, 1962), p. 381.

The third condition is the availability of support and defense mechanisms for the new identity. One must be prepared to deal with cognitive dissonance and have ways of maintaining perspective in the midst of contact with other world-views, beliefs and differences.

The fourth condition is the necessity of a social base within which the new identity can be maintained. This social base need not be as strong or well-defined as the social base initially required in the process of transformation. This is a community which continuously confirms and guides one another in the life process of transformation.

Another basic hypothesis which Peter Berger makes is that the more comprehensive, the closer to a total change in the new identity, the closer the socialization process must be similar to primary socialization and require a very personal and emotional relationship with a significant person who is guiding one through the process. The spiritual guide or guru as in analysis can become an emotionally charged figure as the parent is in primary socialization. The requirement in some religious traditions of total surrender to a master or guru reflects an awareness of this dimension. Of course, the conversion experience of saints is the prototype for this whole process and they confirm the importance of the community and in particular a spiritual director.

Meditation

There are many ways and procedures to meditation: some involve thinking, some non-thinking, some use an object to focus attention, some disregard all objects in meditation. The essential element is the primary reconciliation with one's Ground of Being in the fourth state of consciousness in which the mind is ultimately empty. Claudio Naranjo says:

> If we take this step beyond a behaviorial definition of meditation in terms of a procedure, external or even internal, we may be able to see that meditation cannot be equated with thinking or non-thinking, with sitting still or dancing, with withdrawing from the senses or waking up the senses: meditation is concerned with the development of a presence, a modality of being, which may be expressed or developed in whatever situation the individual may be involved.
>
> This presence or mode of being transforms whatever it touches. . .While numerous schools propound this or that method as a solution of human problems, we know that it is not merely the method but the way in which it is employed that determines its effectiveness, whether in psychotherapy, art, or education.[8]

Ornstein describes the discovery of the fourth state through meditation thus:

> . . .meditation is a technique for turning down the brilliance of the day, so that ever present and subtle sources of energy can be perceived within. It con-

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[8] Claudio Naranjo and R. E. Ornstein, On The Psychology of Meditation (New York: Viking Press, 1971), p. 8.

> stitutes a deliberate attempt to separate oneself for a short period from the flow of daily life, and to 'turn off' the active mode of normal consciousness, in order to enter the complementary mode of 'darkness' and receptivity. It is an attempt to inhibit the usual mode of consciousness, and to cultivate a second mode that is available to man.[9]

Teaching meditation is extremely difficult because it is really teaching someone how to live. It is the how we do things rather than what we do that reveals our true nature and identity. "What we do belongs to the world," says von Durckheim;

> In the 'how,' the way we do it, we infallibly reveal ourselves whether our attitude is right or wrong in harmony with the inner law or in contradiction to it. . . open to Divine Being or closed to it.[10]

Naranjo continues this same line of thought:

> . . .as with other techniques, it is the how that counts more than the what. The question of the right attitude on the part of the meditator is the hardest for meditation teachers to transmit, and though it is the object of most supervision, may be apprehended only through practice.
>
> It might be said that the attitude, or 'inner posture,' of the meditator is both his path and his goal. For the subtle, invisible how is not merely how to meditate but a how to be, which in meditation is exercised in a simplified situation.[11]

Contact and transformation implies two stages.

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[9] R. E. Ornstein, The Psychology of Consciousness (San Francisco: W. H. Freeman & Co., 1972), p. 107.

[10] Karlfried Graf von Durckheim, Daily Life as Spiritual Exercise (New York: Harper & Row, 1972), p. 11.

[11] Naranjo, pp. 8-9.

Meditation begins with concentration, focusing of attention, but this is not the depths of meditation nor contact yet. Up to this point the powers of the ego are carrying things forth under its control. Meditation really begins, says von Durckheim, when

> that which the ego had seized upon in turn seizes the ego and by this movement changes rational analysis into synthesis, By this means the quality of consciousness is transformed from the masculine, active state which, as it were, a sword, into the feminine, passive condition of the open chalice that is capable of being filled, as from an inner-well-spring, without the active help of the ego.[12]

Meditation really begins when we let go of the action mode of consciousness after it has prepared itself and let the receptive mode arise into awareness.

Transformation takes place in formal meditation and then as the fifth state develops continues in everyday life. Bi-modal consciousness is to have peace of inner being in the midst of becoming. "To achieve such an attitude," says von Durckheim, "is the aim of all practice and meditation; it can never represent a state of 'having arrived' but is always a process of 'being on the way.'"[13] In fact, the chief obstacle to this process is "in the fatal human tendency to remain static."[14]

In so far as the path and goal of meditation are so integrally related then to achieve the goals of meditation, namely, the control of attention, deconditioning and self-emptying, centering, and summoning up a new state of being, meditation becomes an experience in centering, an experience in surrender to our true nature, an act of unification and the summoning up within oneself a state of being which is our deepest reality.

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[12] von Durckheim, pp. 48-49.

[13] *Ibid.*, p. 49.

[14] *Ibid.*

Types of Meditation

In the meditation literature there are many types of meditation and it is difficult to group them into basic types. However, there are two typologies in the literature which may be of some help in seeing some of the differences between various practices.

The first typology is a threefold typology of meditation proposed by Claudio Naranjo. The first category is "The Way of Forms." This is a directive approach to meditation in which the individual places himself under the influence of archetypal symbols which were created by a higher state of consciousness. These symbols evoke their source and always lead the meditator beyond his ordinary state of mind. Hence, this way of meditation is characterized by concentration, absorption, union, outer-directedness and is Apollonian. The second category is "The Expressive Way." This is a non-directive approach to meditation. The person lets himself be guided by the promptings of his own deeper nature. He "attends to his experience as given to his awareness, and by persisting in the attempt he finds that

UMI

his perceptions undergo a progressive refinement."[15] This way of meditation is characterized by freedom, transparence, surrender, inner-directedness and is Dionysian. These two ways though different do converge. Naranjo says:

> Different as these two may seem, they converge upon a common end state, for, after all, the forms and symbols that the traditions of mankind offer as starting points for meditation have originated in spontaneity. And, conversely, a surrender to spontaneity leads not to chaos but to the expression of a definite structure that all men share.[16]

The third category is "The Negative Way." In this type of meditation, the meditator puts his effort in moving away from all objects in not identifying with anything that he perceives. "The Negative Way" is characterized by elimination, detachment, emptiness, centeredness and is the "middle way."[17]

Daniel Goleman presents a threefold generic typology from the Buddhist Visuddhimagga.[18] In this typology there is: the path of one-pointed concentration which leads through degrees of concentration until the mind merges with the object in Unity; the path of insight in which the mind witnessing its own workings comes to see finer segments of mind-moments and becomes increasingly detached from its workings to the point

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[15] Naranjo, p. 15.

[16] *Ibid*., p. 17.

[17] *Ibid*., p. 16.

[18] Daniel Goleman, "The Buddha on Meditation and States of Consciousness Part II: A Typology of Meditation Techniques," *Journal of Transpersonal Psychology* #2 (1972), pp. 151-210.

UMI

of turning away from all awareness in nirvana, awareness of no consciousness, nothingness; the integrated path which combines concentration and insight in an interactive way. "Concentration multiplies the effectiveness of insight; insight-borne detachment facilitates concentration."[19] The integrated path also ends in nirvana.

Comparing the two typologies, "The Way of Forms" and "The Negative Way" are the paths of concentration and of insight respectively. With regard to the third category there are differences. Naranjo's "The Expressive Way" includes visionary and prophetic experiences, possession states, openness to impulse and intuition and other experiences within the domain of discursive thought. Such experiences are not considered within meditative states of consciousness in Goleman's Buddhist typology. In fact, "The Expressive Way" includes a range of extraordinary mental states of higher consciousness. Also, it may in fact be inimical to meditative states since acting out of every impulse is contrary to the standard preparation for meditation, namely, the conscientious denial of expressing impulse in action.[20]

Story and Parable

Sufi stories and Zen anecdotes are becoming popular among people attracted to non-Christian religions. As with meditation and other traditional Western ritual practices, finding practices analogous to the parables and stories of the Bible take on a special fascination when they are discovered in another religious tradition. There is a freshness about them. The use of story and parable have a long history in many religious traditions and in culture in general. Arnold Uleyn comments on the special eternal power of myth and symbol and their rediscovery:

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[19] Ibid., p. 153.

[20] Ibid., p. 154.

> In our own day, allegory and symbol possess a universal and timeless relevance, not only because they are so vivid and appeal to the imagination, but also because they awaken an emotional resonance and a dynamic response. They correspond to the archetypes of our being, to the deepest strata of our affectivity, where thought, feeling, and will are not yet differentiated.[21]

As in the use of meditation, the power of story, allegory and parable are used in religious traditions for their power to foster or evoke an integral response, unifying the differentiated levels of human consciousness.

Stories fulfill a multitude of functions. They are tales designed to effect the mind in a certain way or one's perception of self, life or particular situations. An unfortunate fact in our day is that we tend to read stories to ourselves rather than hear them. We tend to read them quickly, at that, and tend to analyze them or to only look for some useful moral lesson. The action mode of consciousness is not relaxed even in recreative reading. However, stories are really meant to be heard and attended to in the receptive mode of consciousness. There are real physiological and visual differences in doing it in this way. When we read a story to ourself our attention and visual system is tied to the printed page in great part. When we listen to a story well told we can relax, listen slowly and attentively. We can close our eyes and let the images and descriptions capture our imagination. We can allow the symbols to have an effect on us. Literature is used to bring us to a consciousness beyond language yet using literature to go beyond words through words. They are attempts to make an end-run around the cognitive analytical, action mode of consciousness to tie links once again with other levels of consciousness.[22]

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[21] Arnold Uleyn, Is It I, Lord? (New York: Holt, Rinehart & Winston, 1969), p. 50.

In Is It I, Lord? priest-psychiatrist Arnold Uleyn shows how the parables are used in the Bible to call to conversion, as an indirect method of bringing man to confess his sins. It is a type of visual education. The parable utilizes analogy to enable us to see ourselves in better perspective. As with meditation the parable challenges us to see more clearly, to see through our defenses which protect an illusory sense of pride in who we are and come to a discovery of our true self and value. Parables, allegory and stories keep us more integrally involved in the spiritual path. The affective life is an important dimension. Excessive rationalization and conceptualization destroy mystery and cause an arid desert, leaving the affective life undernourished. The parable functions as a mirror to be able to see our self truly so that in turn through meditation we also come to mirror reality outside of us. We shall return to the image of the mirror in meditation. Uleyn describes the function of the parable as a mirror in a delightful way:

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[22] Cf. Robert E. Ornstein, "On The Psychology of Meditation," Big Sur Recordings #281, where Ornstein presents most of these ideas about the use of story as well as a story or two.

> If you place a small child before a mirror, he does not recognize himself at first. He is interested, of course, and enjoys the nice child who gazes back at him. But his expression soon changes. What has happened? The simultaneous and parallel movements of his double have made the child discover: why, it's I! The parable has much the same effect. First, we listen to it as to an interesting story, but which does not directly involve us. The characters may or may not be likable. . .until suddenly our expression changes too: 'But that man is I!' That is the point at which we, in our turn, have identified the reflection. And we can then reread the story in the first person, as a slice of autobiography.[23]

Dreams

Another dimension of the introvertive turn by many in contemporary society is a new interest in dreams. Dream analysis has become an integral part of the human potential movement or third force in psychology. Once again, dream analysis has a long history in the religious traditions. It is another tool to be used to facilitate integration and reconciliation at every level of disrupture. Contemporary scientific dream research is probably a prototype for investigation of altered states of consciousness. In dream research, dreaming has been correlated with rapid eye movement (REM) sleep. Hence, there is a measurable and objective physiological referent for the subjective state of dreaming. This approach has become a scientific breakthrough for the empirical sciences and opened up a whole new field of research into altered states of consciousness. The model of correlating physiological measures with subjective states is expanding research efforts into meditation, hypnosis and a variety of subjective states. However, while there is a large amount of data being accumulated and theories evolving on the physiological parameters of altered states, much remains to be done on the level of psycho-dynamics.

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[23] Uleyn, p. 53.

Active control and use of dreams as sources of knowledge is constantly spoken of in the mystical literature.[24] In the last chapter we mentioned how the dream state is transformed through integration with the fourth state of consciousness to produce the fifth state or lucid dream state. A Dutch physician, Fredrik van Eeden made one of the most profound introspective studies ever made of dreaming in Western scientific literature.[25] Van Eeden studied his own dreams over many years and recorded nine experientially distinct types. One of the types he recorded occasionally was the lucid dream. A state of consciousness in which Tart reports that van Eeden

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[24] For example, confer the books of Carlos Castaneda, especially, Journey to Ixtlan (New York: Simon & Schuster, 1972).

[25] Frederik van Eeden, "A Study of Dreams," in Charles T. Tart, ed., Altered States of Consciousness (New York: John Wiley & Sons, 1969), pp. 145-158.

> knew *while dreaming* that he was actually dreaming, despite the immediate experiential reality of the dream environment, *and* felt that he possessed all of his normal intellectual faculties, in contrast to the usual (retrospective) feeling that our consciousness is quite 'dull' and otherwise modified in ordinary dreams.[26]

Active control of dreaming for various positive ends has been reported to have been practiced for centuries by a whole tribe of primitive people, the Senoi of Malaya.[27]

Renunciation

Many persons see renunciations as the central dimension of a deeply religious life. The deeply religious make many sacrifices, fast, practice all sorts of austerities, and abandon the world. Of course, this is a caricature with some element of truth. However, it need not be seen in the purely negative way many view renunciation. There are the very positive values of freedom, inner growth and a fuller life. Renunciation is merely a means and not an end in itself. It is a means of removing the substitute satisfactions or distractions that may stand in the way of inner transformation. Moreover, ascetical practices usually aim solely at the achievement of detachment (transcendence) and will, or mastery over physical and emotional needs. A shift in identity is central to the whole self transformation process, as a death and rebirth process in the mystical tradition. Consequently, every means utilized can be related to the death and rebirth of identity. The beginning of self definition and the growth of the ego go all the way back to childhood and the child's experience of domination and then possession of the material. Self-definition in this early stage is in terms of material possession. The "I am" is defined in terms of the "I have." "This is mine" is a favorite saying of the two year old and it also, at the same time, means "I am." This way of identification remains with us for many years and even into adulthood for some people. Religious traditions attack the age-old tendency of man to identify himself with what he has rather than with who he is. The emphasis on ego and having must be turned upside down into an emphasis on being and a deeper self-identity. Erich Fromm speaks of this identity problem as a major problem for our times:

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[26] Tart, p. 114.

[27] Kilton Stewart, "Dream Theory in Malaya," in Charles T. Tart, ed., *Altered States Of Consciousness* pp. 159-167, with two further references given in bibliography.

> Many people easily confuse the identity of ego with the identity of 'I' or self. The difference is fundamental and unmistakable. The experience of ego, and of ego-identity, is based on the concept of having. I have 'me' as I have all other things which this 'me' owns. Identity of 'I' or self refers to the category of being and not having. . . .The identity crisis of our time is based essentially on the increasing alienation and reification of man, and it can be solved only to the extent to which man comes to life again, becomes active again.[28]

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[28] Erich Fromm, The Revolution of Hope (New York: Bantam Books, 1968), pp. 86-87.

Consequently, religious traditions speak of ego-death and a letting-go of the ego. This letting-go has very radical dimensions to it. We have to let go not only of material possessions but also everything our rational mind takes hold of and possesses. We must be able to surrender the action mode of consciousness with all of its power and ability to control our ego-identity. Von Dürckheim says:

> This letting go of the ego, however, means much more than merely relinquishing all those objects to which during his lifetime a man has become attached. It entails the giving up of the entire life pattern that has revolved around the 'positions' taken by the ego. In this pattern all our thinking, feeling and doing is orientated towards whatever is finally and firmly established. Wherever man is held fast in the grip of any static system (whether of facts, attitudes or values) his life in the world is impermeable to its real meaning. This meaning is always personal and is always in the process of transformation. . . .'Letting go' means forsaking the brilliance of the rational mind and entering what may be called the semidarkness of another form of consciousness in which is revealed an inner light. . . .Only when we let go those attitudes wherein we rely solely upon what we 'have, know and can do,' will there arise a new consciousness in which the creative dynamism of life is contained.[29]

Discovering and utilizing the depths of the receptive mode of consciousness is not easy for the Westerner who is used to getting his way or who is very righteous about the way things ought to be based on clear logical analysis of the "facts."

Chemical Ecstasty

Before the drug explosion in the West, Western man

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[29] von Dürckheim, pp. 85-86.

UMI

was more or less locked into the conceptual level and a very scientific view and orientation toward life. Such a myopic vision was taking its toll and many people were and are still ill at ease with the consequences of the scientific revolution. Then one of the major historical accidents of our time occurred. In a paradoxical way materialistic science produced a chemical agent which would break open the psyche of modern man and disclose levels of consciousness and a spiritual dimension for which many were craving. LSD and comparable drugs have opened and extended the vistas of modern consciousness. LSD had the support and aura of science around it. Universities gave credence to it; pharmaceutical firms produced it. The psychedelic experience has shaken up and broken the rigidities of the rationalistic consciousness. The effect was to open a new period in history with respect to the perception and appreciation of inner realities. Of course, these drugs were abused and there was a quick curtailment of their use, at least in the scientific community, and attempts to control its use among the general population. However, interest in the dimensions of the psyche made visible by psychedelic experiences and interest in the deeper spiritual dimensions intimated by the drug experiences remains very strong. Much of humanistic psychology is "turn-on" psychology. Many are seeking ways to those experiences without drugs. Interest in Eastern religions is certainly in part due to these awakened interests and possibilities.[30]

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[30] Cf. Ira Progoff, "Towards a Transpersonal Psychology," a talk given around 1970, which may be published in a recent work.

Before the drastic curtailment of LSD research, several interesting studies relating the drug experience to mystical experience were completed. In 1962, Walter N. Pahnke designed and executed a controlled, double-blind experiment to investigate the relationship between the experiences recorded in the literature of spontaneous mysticism and those reportedly associated with the ingestion of psychedelic ("mind-opening") drugs (LSD, psilocybin, and mescalin are major examples). Pahnke notes that

> these drugs are not narcotics, sedatives, or energizers, but have the unique effect on the human psyche of bringing into awareness forms of consciousness that are usually hidden or unconscious.[31]

Pahnke used as his normative description an expanded version of Stace's list of the core characteristics of mystical experience which I discussed in an earlier chapter. Psilocybin was administered to twenty Christian theological students one and one-half hours before hearing a Good Friday service in a chapel at Harvard University. These students had been psychologically screened and prepared with no specific indication of the goals of the experiment. A religious setting and ritual were chosen as necessary contributing factors. Following the collection and study of the research data, there was a six-month follow-up. The follow-up showed that the experience had a profound religious impact on eight of the ten administered psilocybin. There was evidence of life-enhancing and life-enriching effects similar to those claimed by the mystic. Pahnke reports that

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[31] Walter N. Pahnke and William A. Richards, "Implications of LSD and Experimental Mysticism," Journal of Religion and Health vol. 5, #3 (July, 1966), p. 175.

> this experience had motivated them to appreciate more deeply the meaning of their lives, to gain more depth and authenticity in ordinary living, and to re-think their philosophies of life and values.[32]

However it should also be noted that the mystical experience and its effects were not automatic. The hardest work came in the process of interpreting the experience for each person.

Another research project which Pahnke was involved with focused on the dying person and how the dying person might be enabled to die with dignity and perhaps without fear and in peace. Pahnke discussed his work in several articles, one of them entitled "The Psychedelic Mystical Experience in the Human Encounter with Death."[33] Pahnke explains how LSD can trigger five potential kinds of experiences:

> 1) the psychotic psychedelic experience characterized by the intense negative experience of fear to the point of panic, paranoid delusions of suspicion or grandeur...
>
> 2) the psychodynamic psychedelic experience characterized by a dramatic emergence into consciousness of material that has previously been unconscious or preconscious.

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[32] Walter N. Pahnke, "Drugs and Mysticism," in John White, ed., The Highest State of Consciousness (New York: Anchor Books, 1972), p. 270.

[33] Walter N. Pahnke, "The Psychedelic Mystical Experience in the Human Encounter with Death," Psychedelic Review #11 (Winter, 1970/71), pp. 4-20.

> 3) the cognitive psychedelic experience characterized by astonishing lucid thought.
>
> 4) the aesthetic psychedelic experience, characterized by a change and intensification of all sensory modalities.
>
> 5) the psychedelic mystical experience characterized by the core characteristics of mystical experience.[34]

Pahnke found the experience of his dying patients who took LSD very similar to mystical experiences. However, it is important to note that the drug dosage was only a trigger or facilitating agent. The variables of set and setting were also crucial:

> Psychological set refers to factors within the subject, such as personality, life history, expectation, preparation, mood prior to the session, and, perhaps most important of all, the ability to trust, to let go, and to open to whatever comes. The setting refers to factors outside the individual, such as the physical environment in which the drug is taken, the psychological and emotional atmosphere to which the subject is exposed. . .[35]

(Note that set and setting is important to any depth encounter in human experience.) The psychedelic mystical experience is the most rare, being achieved by only 25 to 50 per cent of subjects, even under the most optimal conditions of set and setting. Again, it is not automatic. Though when experienced and integrated it can provide the fulcrum for transformations of attitude and behavior. The LSD was not used on a continuing basis. When it was necessary to repeat an LSD experience, they were careful that time for integrating the previous mystical experience was provided. The patients who had a psychedelic mystical experience were changed by it. The experience affected not only preparation for death but also the quality of living out the remaining days. Fear, anxiety, worry and depression decreased. Serenity, peace and calmness increased. Reconciliation within and with surviving family members and friends took place. As far as the ethical considerations of the balance between potential risks and potential benefits the benefits in human terms were impressive and the risks minimal. Pahnke says, "The role of LSD is like the scalpel in surgical intervention: the scalpel is helpful, but without the skilled surgeon it is merely a dangerous instrument."[36]

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[34] Ibid., p. 6.

[35] Ibid., p. 7.

Pahnke also presents some theological considerations. He acknowledges the troublesome implication that it

> seems to be that God can thus be controlled, limited, or manipulated. Yet the psychedelic experience is by no means automatic, and there are many unexplained factors. All chemical substances, including LSD, are part of God's creation. Man, of course, has the freedom to misuse or abuse them, but the use of LSD to give comfort to the dying patient hardly seems an abuse. For man to decide that God cannot work through any part of his creation would be to limit the freedom and omnipotence of God.[37]

Moreover, Pahnke adds it is not "instant salvation." Much intensive preparation is needed. What is more important, follow-up integration is necessary in order to reap the benewere careful that time for integrating the previous mystical experience was provided. The patients who had a psychedelic mystical experience were changed by it. The experience affected not only preparation for death but also the quality of living out the remaining days. Fear, anxiety, worry and depression decreased. Serenity, peace and calmness increased. Reconciliation within and with surviving family members and friends took place. As far as the ethical considerations of the balance between potential risks and potential benefits the benefits in human terms were impressive and the risks minimal. Pahnke says, "The role of LSD is like the scalpel in surgical intervention: the scalpel is helpful, but without the skilled surgeon it is merely a dangerous instrument."[36]

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[36] Ibid., p. 11.

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Moreover, Pahnke adds it is not "instant salvation." Much intensive preparation is needed. What is more important, follow-up integration is necessary in order to reap the benefits of the experience and not merely have a pleasant memory. Patients also have a profound feeling of gratitude as a part of an experience which seems undeserved.[38]

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[36] *Ibid.*, p. 11.

[37] *Ibid.*, p. 11.

R. E. L. Masters and Jean Houston, a husband and wife team, who have done extensive research into LSD, report some of their findings in their book, The Varieties of Psychedelic Experience.[39] They report four levels through which persons on LSD trips seem to go through. 1) The sensory realm which is characterized by a wealth of sensory phenomena; 2) the recollective-analytic stage in which personal problems, particular problem relationships and life goals are examined. The unfolding self-knowledge may be accompanied by eidetic images and images tending to illustrate and clarify ideational materials. 3) The symbolic level which may bring profound self-understanding and a high degree of self-transformation to a subject properly prepared. There are symbolic images, predominately historical, legendary, mythical, ritualistic, and archetypal. 4) The integral level (11 of 206 subjects) is the deep integral level where the experience is one of psychological integration, "illumination," and a sense of fundamental and positive transformation. This is regarded as the religious level.[40] "On this level," they say,

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[38] Ibid.

[39] R. E. L. Masters and Jean Houston, The Varieties of Psychedelic Experience (New York: Holt, Rinehart and Winston, 1966).

[40] Ibid., pp. 142-147.

> ideation, images, body sensation (if any) and emotion are fused in what is felt as an absolutely purposive process culminating in a sense of total self-understanding, self-transformation, religious enlightenment and possibly, mystical union.[41]

The content is self-validating and known with absolute certainty. Post facto validation in the form of after-effects comes with behavioral and other changes. The climate is intensely emotional: intense affect serves to synthesize the experimental components and to effect a lasting positive integration of the restructured psychical organization. They offer three major criteria for establishing the validity of these most profound religious and mystical experiences:

> Encounter with the Other on the integral level; transformation of the self; and in most cases, a process of phenomenological progression through the sensory, recollective-analytic and symbolic levels before passing into the integral.[42]

They also found the experiences roughly equivalent to Stace's description of the core characteristics.[43] Half of all the subjects had an extrovertive mystical experience but not the transformative experience of the integral level. These experiences were essentially an ecstatic experience of Nature and Process which bring deep insights.[44] The integral level involved a type of introvertive mystical experience. Only six had this profound experience. Moreover, these six had exceptional characteristics. They were all over 40 years old, of superior intelligence, well-adjusted and creative personalities. They had been seeking mystical experience in meditation and other spiritual disciplines or for many years demonstrated considerable interest in integral levels of consciousness. All these conditions were favorable to the mystical psychedelic state.[45] They were in a peak of readiness after considerable preparation. The function of the drug state was to give them a "final push off the mystical brink on which he or she was standing already."[46]

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[41] *Ibid.*, p. 148.

[42] *Ibid.*, p. 267.

[43] *Ibid.*, p. 302.

[44] *Ibid.*, p. 303.

The accumulated data on mystical experience and psychedelics seems impressive to me and not to be easily cast aside. In evaluating this data Huston Smith says, suppose drugs can induce experiences indistinguishable from religious experience does the data shed any light on the nature of religious life?[47] The drugs may induce religious experience, but it is less evident he says that they can produce religious lives. We made the point in the last chapter that merely having a religious experience is not enough. They must be worked through and integrated into daily life. There is a dual lesson to be learned: faith must rouse and involve all levels of consciousness and man's will in an integrated way to be adequate. Religious experience which is totally involving should not be overstressed, avoiding the dangers of quietism and withdrawal. The experience should be worked through and integrated with daily life. Chemical substances have been used as adjuncts to faith.

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[45] Ibid., p. 307.

[46] Ibid., p. 31.

[47] Huston Smith, "Do Drugs Have Religious Import?" excerpt in John J. Heaney, ed., Psyche and Spirit (New York: Paulist Press, 1973), p. 118.

An accusation made about drugs and mysticism is that the quest for religious experience through drug usage represents a new outbreak of gnosticism. Writing about gnosticism Victor White says, "At least tacitly underlying all truly gnostic writing is the assumption of the possibility of liberation, not by faith, love or deeds, but primarily, even solely, by knowledge. . ."[48] The research data indicates that the persons who had psychedelic mystical experiences were religiously disposed for the most part, and came from the experiences with an increase in faith, a turning to reality and action, and growth in charity. If the claim were to be made that only a given, esoteric experience could "save" or liberate man, this would be gnosticism.

A final reflection should be made about the discussion of drugs and mystical experience. Most of the major religious traditions developed their sophisticated meditative disciplines instead of the use of drugs to alter consciousness and stress the avoidance of drugs.

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[48] Victor White, God and the Unconscious (Cleveland: World Publishing Co., 1952), p. 210.

The Spiritual Guide

In the account of the conditions for the transformation of identity, a major requirement was to have a significant other person to whom one could relate in a profound way and trust as a guide. This was also true with regard to the drug trips discussed. Moreover, the tradition of having a guru, master or spiritual counselor is widespread among the world religions but by no means universal. The guidance of a master can help to achieve a higher religious experience. However, there are reasons for and against why some religious groups deliberately reject the notion. Primitive Buddhism and Protestant Churches generally do not accept the necessity of having a master. Also relations with the master may vary extensively. Many Eastern religious traditions require that you adhere to one master alone. In Zen, it is important to remain faithful to one's chosen roshi until enlightenment. Interpretations of the master's identity vary. In Christianity and Buddhism he is usually considered an ordinary man. In bhakti Hinduism, the guru is seen as a man intimate with God and therefore worshipped as a partial reincarnation of Vishnu. Discipleship is also related to levels of initiation. There are many questions with many varied answers. One can ask such questions as: How far should obedience and dependency extend? How is progress recognized? What are effective forms of teaching? I do not propose to have answers but I shall be offering some reflections on some of these issues.

In The One Quest, Claudio Naranjo addresses himself to some of these questions. The spiritual development of each individual is always a unique path. The individual has both the unique and the universal about him. He is not so unique that there is nothing universal about him. He is not so universal that his path and problems do not take a unique turn. The guide or master knows and appreciates this paradox and can apply his knowledge to an individual following a common spiritual path. Naranjo says:

> The teacher-therapist-guide is the person who, by virtue of his own individual understanding of a system, may help another individual in this process of creative transformation of the general into the particular, of the Way into a given, unique way. Each individual is a variation on a universal theme, and a teacher is one with enough insight into the theme to know how the idea may become flesh and deed.[49]

Since a path is developmental just as human life is developmental, a person who has not yet reached religious maturity does not yet have mature religious judgment. Thus, a person seeks guidance and the judgment of a master. The relationship is in a sense asymmetrical and one of authority. The disciple surrenders authority to aid in spiritual decisions to the master. It is a giving of power to another. But the master does not keep this power or authority indefinitely.

> It is the ultimate function of the teacher to return his power, guiding the person to find in himself the inner teacher or authority that he is seeking outside. Yet, in practice a guide acts like a temporary 'sub-

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[49] Claudio Naranjo, The One Quest (New York: Ballantine Books, 1972), p. 114.

> stitute I,' so that much of what happens in psychotherapy, for instance, constitutes on the side of the patient a crossing of limits, a going beyond himself. . . in terms of the demands of the therapist or the rules of the therapeutic relation. . . .His personality has to be broken or made flexible before he can be attuned to his inner voices. In religious terms, these statements are equivalent to the concept that God is always present but we are not ready to give ourselves to Him.[50]

This surrender of power to a master throws some light on the issue of obedience which is stressed so much in Eastern religions. In their perspective, a guru is somebody who is closer to God than the disciple; therefore obedience to him is the closest approximation to an obedience to God. However, a distinction is also usually drawn between the guru, who is a living example of a realized person and who teaches by his very being, and the ordinary teacher who prescribes techniques and is able to supervise or advise but has not yet attained his own goal. In the latter case he can only be of limited help. "It would seem," says Naranjo,

> that just as life proceeds from life, the spark of individuality can only be struck from an accomplished individual, and only an awakened man can wake up a sleeping man.[51]

Living with the master so that direct contact and transmission can take place in the most total way seems to be the stress of the Eastern religions. One teaches by one's very being and total life style. Thus to bring development to another, the level of one's own personal development is a very crucial element.

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[50] Ibid.

[51] Ibid., p. 117.

A "Western Yoga"

The three types or dimensions of meditation discussed earlier are also found in present day psychological approaches. Naranjo has made this connection:

> The negative efforts aiming at a stilling of the mind and at a state of concentrated, undistracted receptivity are best represented in relaxation techniques such as Johannes Schultz's autogenic training. Meditation upon externally given objects or images constitutes an important part of psychosynthesis. The practice of pure awareness is the central exercise in Gestalt therapy. . .[52]

A psychologist, Kenneth Pelletier, goes a step further and identifies an emerging "Western Yoga" in the general form of an imagery therapy. Pelletier claims that the imagery therapies (viz., autogenic training, psychosynthesis, Jungian, Gestalt, biofeedback, Zen psychotherapy), have a common basic structure involving 1) the use of imagery and fantasy; 2) the role of the therapist as guide; and 3) the use of relaxation and awareness techniques designed to induce a state of controlled involvement in immediate images and fantasies.[53] Each of these systems vary in their stress on the three areas and can contribute to one another in terms of the strong points of each therapeutic system. Note that

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[52] _Ibid_., p. 102.

[53] Cf. Kenneth R. Pelletier and Charles Garfield, _Consciousness East and West_ (New York: Harper Colophon Books, 1976).

✓ Pelletier also sees Zen meditation and morita therapy as Eastern members of this family of psychotherapeutic systems. He reserves judgment on how the situation arose but sees the imagery therapies evolving toward a Westernized form of Zen psychotherapy.

In the area of the use of imagery and an emphasis on the individual's experience of his own symbolic processes, an implicit assumption is made, namely, that the unconscious symbolic processes are a source of wisdom for the individual and a means of inspiration and rejuvenation. This conviction is a step in the direction of seeing the unconscious as a source of a new mode of perception of reality in its symbolic interconnectedness and quite different from the conventional rational mode of thinking. It is a direction in which the East has gone much further. Hence, both the action and the receptive modes of consciousness are respected as real and as valid sources of knowledge. The imagery therapies are making a shift from psychoanalysis to psycho-evoking, not diagnosing the unconscious parts of the psyche but evoking them. The unconscious is not seen as negative, it is not merely Freud's dark cistern filled with knowledge unacceptable to consciousness. There is a positive dimension to the unconscious, as **it was** seen by Carl Jung. The study of imagery and hallucination has re-emerged as a key problem in psychological research. Jerome Singer says,

> Man's private picture making capacity, his stream of consciousness and internal monologues, so central to

> psychology of the turn of the century, have only been rediscovered in the past decade. . .[54]

Pelletier goes on to state that

> Ultimately the goal of the imagery therapies is to demonstrate to the individual patient that he is neither his social role nor his subjective fantasies but that his real identity or true self, in Jung's terminology, lies between these two extremes.[55]

This is the theme of the shift of identity in psychotherapy from having to being. Again, the East has seen the limited nature of ego consciousness very well. This view of identity requires a modification of the concept of neurosis and of the goal of psychotherapy from this transpersonal perspective. "Neurosis," writes Pelletier,

> arises when an individual either confuses and merges his social role with his true identity or recognizes that the two are distinct but becomes confused about that realization. . . .Thus the goal of psychotherapy is not to adjust the individual to accept that illusion nor to destroy that illusion but rather to recognize that social constructions of identity are arbitrary and to achieve a degree of calm detachment from one's ego identity.[56]

With regard to the role of the therapist, the trend in the imagery therapies is for the therapist to function as a guide or psyche-evoker.[57] The parent-child medical model is giving way to a process of mutually shared responsibility. The therapist functions as diagnostician and interpreting becomes secondary. The very experience of the symbolic realm of images and fantasies is seen as intrinsically therapeutic. "In other words," says Singer,

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[54] Jerome L. Singer, "Imagery and Daydream Techniques Employed in Psychotherapy," in C. Spielberger, ed., Current Topics in Clinical and Community Psychology (New York: Academic Press, 1971), p. 1.

[55] Pelletier, p. 180.

[56] Ibid., pp. 24-25.

> the major therapeutic element involves the active exploration of one's flow of images and the working through of blocks in the natural use of imagination produces relief of symptoms and significant personality change.[58]

Because of the integral unity of man, emotions, thought and behavior are three leverage points for personality change. Also, disharmony within man between emotions and/or thought and/or behavior can produce a disequilibrium which causes necessary change in some direction not always healthy in order to re-establish harmony. The significance of visual fantasies in promoting therapeutic change is mostly discussed in terms of modifying cognitive processes.[59] Recall that symbolic consciousness is a bridge between the enactive, bodily, emotional level and the conceptual, intellectual level. Hence, images and fantasies can be strong integrative forces. However, not everyone is good at imagining or fantasizing, and such techniques can be contraindicated with some individuals.[60] Also, people have different visual styles. Imagining and fantasizing are cognitive skills which can be learned. In fact, teaching a client to use relaxation techniques conducive to the flow of images and psyche-evoking skills to practice, helps the patient to become even more independent of the therapist. Singer writes,

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[57] It is interesting to note in this regard that both Progoff and Assagioli have designed various techniques and numerous guided fantasies and meditations for evoking the psyche.

[58] Singer, p. 26.

[59] Aaron T. Beck, "Role of Fantasies in Psychotherapy and Psychopathology," Journal of Nervous and Mental Disease vol. 150, #1 (1970), p. 3.

> The value of relaxation and systematic training in imagery production is recognized and there is a strong feeling that imagery holds an important key for providing subjects with a basis for self-regulation that frees them from dependence upon the therapist.[61]

Meditation is the prototype of all the relaxation techniques which Western psychologists have worked out. Present techniques which have been utilized in Europe for over fifty years derive from two main European sources: Jacobson's "progressive relaxation"; and Schultz's "autogenic training."[62] Relaxation techniques also operate on the basis of the integral unity of man. Elmer Green has proposed and tested the following psychophysiological principle:

> Every change in the physiological state is accompanied by an appropriate change in the mental-emotional state, conscious or unconscious, and conversely, every change in the mental-emotional state, conscious or

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[60] Mardi Jon Horowitz, Image Formation and Cognition (New York: Appleton-Century-Crofts, 1970), p. 312.

[61] Singer, p. 57.

[62] E. Jacobson, Progressive Relaxation (Chicago: University of Chicago Press, 1938, 2nd ed.); J. Schultz and W. Lutte, Autogenic Training (New York: Greens and Stratton, 1959).

UMI

> unconscious is accompanied by an appropriate change in the physiological state.[63]

This principle coupled with volition makes possible a psychosomatic regulation. The issue of volition in biofeedback research has taken on a paradoxical twist. Researchers have discovered

> that for the control of the voluntary nervous system it is necessary to use active volition, and for control of the involuntary nervous system it is necessary to use passive volition. . . .detached effortless volition.[64]

More and more neologisms about the paradoxicality of life are being coined as a result of the study of Eastern meditation practices. It is also evidence of a shift from only Aristotelian logic to an acceptance of another kind of logic of discourse.

Biofeedback is looked upon as a revolutionary method for enhancing voluntary control of internal states and a step beyond the relaxation techniques of Jacobson or Schultz. It is much less time consuming than autogenic training or traditional meditation. Of course, the potentiality of biofeedback should not be exaggerated. Self-transformation is more than a question of self-control. However, it is certainly a revolutionary research tool for the study of creativity, self-regulation of health and disease processes, and of meditative disciplines.

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[63] E. E. Green, A. M. Green, E. Dale Walters, "Voluntary Control of Internal States: Psychological and Physiological," Journal of Transpersonal Psychology, #1 (1970), p. 3.

[64] Ibid., p. 5.

Meditation as Metatherapy

Within the structure of "Western Yoga" discussed above meditation is the use of a spiritual means for psychological goals. It is even questionable whether it should be called meditation when the context and goals are purely secular. However, meditation is used in religious traditions as a means to spiritual goals with psychological goals achieved as a by-product. Meditation in this latter context may be considered as a metatherapy. Daniel Goleman calls meditation which mediates the formation of the fifth state a metatherapy. He says that meditation as metatherapy is

> a procedure that accomplishes the major goals of conventional therapy and yet has as its end-state a change far beyond the scope of therapies, therapists, and most personality theorists--an altered state of consciousness.[65]

We may also see this process as transpersonal psychotherapy with an end-state far beyond the scope of conventional therapies. Conventional therapies tend to aim at adjustment to society, and its social reality. Transpersonal therapies aim at the ultimate unitive experience, ultimate identity in the self beyond the ego. A total rebirth is called for. Once reborn one also knows how to adjust and relate to social

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[65] Daniel Goleman, "Meditation as Meta-therapy: Hypotheses Toward a Proposed Fifth State of Consciousness," Journal of Transpersonal Psychology #1 (1971), p. 4.

UMI

reality as well but this is a by-product of the process. An altered state of consciousness is the goal and behavior changes are by-products. In discussing the psychological effects of meditation, the types of meditation we are mainly concerned with are the path of concentration, or the way of forms (specifically, transcendental meditation), and the integrated path (concentration and insight, specifically, zazen, or Zen sitting meditation). An extensive amount of psychophysiological research has been done on TM and zazen. The following topics are some of the psychological aspects of meditation as a metatherapy.

Unstressing

Both TM and zazen utilize a posture which facilitates physical relaxation. The physical posture of zazen facilitates a movement toward relaxing the body to a deep state of rest and into the twilight zone between being asleep and being awake. Following Green's psychophysiological principle such a relaxed state has psychophysiological consequences. When one is this relaxed and in a state of pure consciousness with no thoughts you soon become aware of many things going on in your body. The physiological changes and their mental-emotional effects, and vice versa, are similar to what happens in the sleep and dreaming states. In meditation there is a reduction in basal metabolism (blood pressure, breathing rate, oxygen consumption, heartbeat, etc.) greater than in deep sleep. The body becomes immobile and relaxed similar to the state of relaxation in sleep preceeding dreaming. Then this physiological state allows the release without the meditator's effort, volition or intention to do so, of a wide range of kinesthetic sensations, vague feelings, momentary or repeated twitches, spasms, tics, hallucinoid feelings, pressures, heat and a vast array of psychic events triggered at random. Psychic events and autokinesthesia may occur together or alone, or one may trigger the other. All of this release is a manifestation of the Green principle. They are the evidence of all experiences of pain, pleasure, fatigue, tension whether physical or mental in origin which are reposited in one's nervous system and musculature during the course of one's life history. The unpredictability of types of material, particularly long repressed material, to come up during meditation is reason for some caution in meditation for long periods of time without some guidance. The body therapies operate on the same principle and use physical means to bring psychic release as well as physical release. This process of release is a cleansing process, a purification on the physiological level rather than on the verbal level. The amount of release or unstressing during meditation changes as time passes. As the cleansing takes place the amount of residual tension decreases and there is less stress locked into the nervous system and musculature. Also, as the cleansing takes place the fifth state or contemplation-in-action can operate without subjective ego distortion of the action mode and hence fewer experiences of pain, tension, etc., are likely to occur or be repressed. Then there is less need for unstressing during meditation. Goleman describes this shift in meditation in this way:

> the composition of meditation sessions changes from an initial stage of preponderant unstressing (thoughts, sensations, autokinesthesia, etc.) and momentary or extended pure awareness, to a final stage of momentary unstressing and a preponderant of even unbroken fourth state pure restful awareness. This transition marks the purification necessary to maintain the fifth state.[66]

Meditation and Behavior Therapy

Meditation also has some basic similarities with behavior therapy. Systematic desensitization works on three principal operations: 1) training in deep relaxation; 2) the construction of an anxiety hierarchy, i.e., a systematic list, according to degree of anxiety, with an image of each item for visualization; 3) presenting each item in order, paired with the state of deep muscle relaxation. One works from the weakest item to the most anxiety provoking item until each item can be confronted with no anxiety. In meditation there is the deep relaxation and peaceful awareness. While concentrating on merely being aware, the whole contents of the mind are free to float into awareness and the hierarchy of items to arise into awareness are organic to the life of the meditator. The relaxed state of awareness is self-regulating, items come into awareness as the person is relaxed and ready for each item. This process is a much slower and less efficient means to the same end. However, the meditative process is a more natural and more global (anything becomes free to surface) desensitization process.[67] Conscious rational selection of items is by-passed and an organic selection and hierarchical process take place. One thing to note about the imagery dealt with is that behavior therapy in general does not focus on the symbolic content or implied underlying meaning of the imagery. Behavior therapists focus on the imagery's direct relevance to the symptom or item of concern. However, transpersonal therapists tend to recognize the integrative power of the imagery in itself and the special life of the imagery.

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[66] Goleman, p. 19. Goleman's writings are the inspiration and main resources for this whole section on meditation as metatherapy and sub-topics.

Meditation and Anxiety Reduction

An aspect of meditation which functions in the unstressing and desensitization, and in everyday activities is the peace and centeredness of the fourth state as well as the cultivation of an attitude of "compassionate witness" toward everything which comes into consciousness. Emotions, thoughts, and images are accepted in a non-judgmental way. The attitude of compassionate witness facilitates the flow and nonrepression of psychic processes. However, being a witness does not mean non-involvement but detached involvement, a non-clinging participation and involvement in whatever is now present in consciousness which allows things to pass as they will. Neither pleasure nor pain are clung to. As a result of this attitude of the fourth state of consciousness and its metabolic side effects, one tends to stay relaxed during the bumps, ups and downs of everyday activity. Thus less tension is accumulated and there is a desensitization process in the activity of life.

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[67] Daniel Goleman, "Meditation as Metatherapy," in John White, ed., What is Meditation? (New York: Anchor Books, 1974), pp. 187-188.

Meditation and Altered States of Consciousness

The fourth state of consciousness slowly becomes integrated into waking activity and what was a peak experience becomes a plateau experience or fifth state of consciousness. Besides being a state of detachment and non-clinging, the fifth state is a compulsion-free state. The implicit fourth state is an intrinsic source of peace and gratification which is pure and prolonged rather than distracted and fleeting. Hence, the actions of a person in the fifth state are guided by metamotivation beyond both deficiency and being motivation, acting with a total freedom from any self-interest or needs. Here we have the full awakening of the total personality to reality. Conventional psychotherapy deals with people not really awake, not conscious of the fourth state, and asleep in the waking state operating on deficiency and some on being motivation.

Meditation and Psychic Phenomena

In the mystical tradition there is a distinction to be made between two classes of mystical phenomena. There are the concomitant mystical phenomena or those internal and external manifestations that ordinarily proceed from the authentic mystical activity of a person (e.g., an intuition of God, an experiential knowledge of God, passive purification of the senses). There are also charismatic mystical phenomena or the charisms or miracles that sometimes accompany mystical activity but are not essentially related to mystical operations as such (e.g., visions, bilocation, locutions). There is a greater variety of psychic phenomena in Eastern religions, perhaps, in part because of how the religious traditions of East and West have dealt with psychic phenomena. The East kept them within a spiritual and religious context. In the West such phenomena became a part of an occult tradition and something to study in a scientific laboratory. However, both Eastern and Western mystical traditions hold that such gifts should not be for personal fame or gain. The gifts should be used sparingly and only for the good of others. Moreover, the misuse of such gifts is damaging to one's spiritual evolution.

From a general systems theory or field theory of consciousness the senses are designed to limit what we can perceive. Psychic abilities seem to represent a more subtle sensory tuning. We live by one channel of our awareness and tend to see only one particular world of experience or worlds of experience but only those derived from the same channel. In the process of purification of the senses one also learns to perceive the realities of altered states of consciousness. One learns to tune in other channels and transcend the limiting effect of one's habitual self-image and sensory patterns. Psychic powers are not to be grasped as ends but seem to come as by-products of the meditative state. In fact, the most thorough study of ESP and meditation is a three year study by Karlis Osis and Edwin Bokert.[68] They found that self-transcendence and openness are the most stable and reliable factors associated with the activation of ESP. These are primary characteristics of the successful meditator. Osis and Bokert feel there is a need for a study of highly integrated holistic states, where the resources of the entire personality seem to be mobilized in integrated action. They found that the changed states of consciousness induced by meditation seem to be ideal in terms of a model and amenability to research. They see self-transcendence as transcending self-boundaries, a feeling of oneness, of merging with others. Openness is an

> openness to the external and to the internal world. It seems to indicate both a lowering of the usual boundaries between the self and others (and the external environment) and a lowering of defensiveness between the surface and deeper layers of the personality.[69]

In "Psi-Conducive States" William G. Brand presents a summary of a variety of studies from a variety of dis-

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[68] Kaslis Osis and Edwin Bokert, "ESP and Changed States of Consciousness Induced by Meditation," Journal of the American Society for Psychical Research vol. 65, #1 (January, 1971), pp. 2-61.

[69] Ibid., p. 56.

UMI

ciplines which point to a constellation of characteristics which seem conducive to the psi-process and a few characteristics which seem to interfere.[70]

Brand says that the psi-conducive syndrome does exist and has seven major characteristics ("symptoms") some psychological, some physiological, and others are phenomenological. Persons in the psi-conducive state are very much in the meditative state of consciousness we have been discussing. Brand says these persons are: 1) physically relaxed; 2) in a state of "reduced physical arousal or activation," a state of "passive concentration"; 3) experiencing a reduction of sensory input and processing because of environmental reduction of data or through concentration and by this reduction of "sensory-perceptual, somatic and cognitive 'noise' psi-receptivity is facilitated"; 4) more aware of internal processes, feelings and images (including dreams and fantasy as well as practiced in detecting and describing interoceptive events; 5) able to have an increased psi with receptive mode/right hemisphere functioning and decreased psi with action mode/left hemisphere functioning, the most speculative suggested characteristic; 6) able to entertain an altered view of the nature of the world, in common "sensory reality" psi is impossible, however, in a "clairvoyant reality" psi is quite possible; 7) persons who have found psi at least momentarily important,

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[70] William G. Brand, "Psi-Conducive States," Journal of Communication vol. 25, #1 (Winter 1975), p. 142. Psi is a general category for psychic or spiritual powers, including such phenomena as telepathy, clairvoyance and precognition.

> anecdotal evidence suggests that psi is most likely to occur in cases in which it would aid in fulfilling some important need of someone concerned in the situation.[71]

Meditation and Intuition

ESP and meditation also have a relationship to intuition and its cultivation. Frances V. Clark sees ESP as one manisfestation of intuition, occurring on a continuum between intuition as inference and intuition as direct apprehension of truth.[72] Clark speaks of four levels of intuition corresponding with the physical, emotional, mental and spiritual levels of consciousness. Each level gives its own type of cues to seeing something or solving a problem. Intuitive perception may be translated into any sensory modality, it may become accessible to consciousness through visual imagery, auditory imagery and kinesthetic responses as well as vague undifferentiated feelings usually referred to as hunches. Emptying the mind and cultivating the receptive mode is the first step, then one concentrates on the question and quietly awaits a response in a state of non-striving or passive volition. Impressions received are noted, interpreted and then checked for accuracy. In the beginning it is a matter of trial and error. As one becomes more adept at tuning into the levels found psi at least momentarily important,

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[71] Ibid., p. 150.

[72] Frances V. Clark, "Exploring Intuition: Prospects and Possibilities," Journal of Transpersonal Psychology #2 (1973), pp. 156-169.

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[71] *Ibid*., p. 150.

[72] Frances V. Clark, "Exploring Intuition: Prospects and Possibilities," *Journal of Transpersonal Psychology* #2 (1973), pp. 156-169.

> yet its development may depend on cultivating the awareness of clues on all levels. In meditation, the function of form is to carry the mind beyond forms, and in intuition the function of imagery is to train the mind in direct apprehension of reality.[73]

Meditation and Seeing Things as They Are

Another theme which Goleman writes about in discussing meditation is what meditation does to perceptual habits. Our usual perception is really a case of misperception. We do not really see what we look at; do not hear what we listen to; do not feel what we touch; do not really notice what we are attending to. Meditation influences the three major factors which govern the mind's wandering. The first is habituation. We tend to notice only what is new to us, and once we have seen something many times, we stop seeing it as it is and only see it as we catalogued it. We habituate many sounds in our environment. We cease to hear the ticking of the clock until it stops, then we hear the silence. As was mentioned earlier Zen meditators do not habituate but relate to reality with a "steady responsiveness." Each moment retains its newness and freshness.

The second factor which makes us misperceive is selective inattention. This is the tendency ~~to~~ fail to

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[73] *Ibid.*, p. 166.

UMI

recognize the actual import of a good many things we see, hear, think, do and say. Such failure to see or hear certain things is a protection against anxiety or disillusionment that would be evoked by confronting this information and its import. However, meditation reduces the need to avoid anxiety and the cause of anxiety is reduced. The meditator becomes less defensive about himself.

The third factor involved in misperception is selective perception. We tend to perceive the object of our desires to the exclusion of all other things. The starving person only has an eye for food. The thief only sees things to steal. The object of desire becomes the figure and all else becomes ground. An infatuated person has only eyes for the beloved. In meditation desires and drives loose their hold. Anxiety states motivating deficiency needs become rarer. Selective perception fades and perception becomes more like a floodlight rather than a spotlight which isolates and identifies objects of desire. Also, the "one-pointedness" and focusing of attention on sound, image or bodily sensation allows the meditator to be attentive to detail as well.

Hence, meditation aids in seeing things as they are and not as desires, deficiency motivations and anxieties would have us construe them. Along these lines it is interesting to note that Akishige reports that for long-time Zen meditators he found no difference between their self-estimate of their ideal self and their actual self.[74]

[74] Y. Akishige, ed., Psychological Studies on Zen (Tokyo: Zen Institute of Komazawa University, 1973).

In discussing the ability of the meditator to approach everyday events with a new freshness, Deikman used the term "deautomatization" which

> may be conceptualized as the undoing of automatization (i.e., the automatic organizing, limiting, selecting, and interpreting of perceptual stimuli), presumably by reinvesting actions and percepts with attention.[75]

Claudio Naranjo relates this state of awareness in the world to a metaphor used in many traditions, that of a mirror. Naranjo says:

> The contemporary Zen master, Suzuki Roshi says: 'The perfect man employs his mind as a mirror, it grasps nothing, it refuses nothing, it receives but does not keep.' . . .The metaphor of consciousness as a mirror fits well with some of the psychologists' own metaphors. A mirror allows every input to enter equally, reflects each equally, and cannot be tuned to receive a special kind of input.[76]

Meditation and Integral Personality

We have been speaking of the many integrative benefits of the path of meditation in which one discovers the fourth state of consciousness and then integrates it into living in the fifth bi-modal state of consciousness. We have noted such benefits as unstressing, better self-perception, clearer perception of other people and decrease in anxiety. There are other benefits to the fifth state which we did not discuss such as the need for less sleep, changes in musculature and posture in the direction of improvement and greater resistance to stress-induced fatigue.[77]

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[76] Naranjo, The Psychology of Meditation, pp. 194-195.

All of these beneficial side-effects lead a person toward being a fully integrated personality. Such a person would achieve all the major goals of psychotherapy. Meditation becomes what Noyes calls the "doorway to wholeness."[78] The fifth state meditator lives on a level beyond Maslow's level of "metapathology" such as cynicism, nihilism, hatred, bleakness, black-white thinking, boredom, hopelessness and so on though even the meditator may fall into them on occasion. They may indicate the need for meditating. The fifth state type fits all the attributes of the various ideal persons of the different transpersonal psychologists. The fifth state meditator is Watts' "liberated" person, Assagioli's "super-normal Man," and Ouspensky's "non-mechanical" person. Maslow would describe this person as an innovator, with Taoistic objectivity, a strong Self, one who knows where he is coming from, where he is and where he is going, lives authentically and in accordance with his deepest nature.

Another theme within the whole meditative process of growth and integration is a crucial shift in identity.

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[77] It should be noted that all of these benefits of meditation and the fifth state of consciousness have been suggested by preliminary research on TM and zazen. There is much more research to be done, especially on the fifth state on which very little has been done and it is very difficult to do. The mystical literature, of course, suggests that all of these benefits are real.

[78] Humphrey F. Noyes, "Meditation: Doorway to Wholeness," _Main Currents in Modern Thought_ vol. 22, #3 (1965), pp. 35-40.

This major death-rebirth experience may take place gradually or suddenly with a long period of integration following the sudden breakthrough to a deeper level of identity. One's sense of self and self-image changes radically in the meditative process. Meditation provides what Harman calls "the subjective experiencing of a 'higher self' and the development of a self-image congruent with this experience." This experience Harman says is central to the processes of personal change, "the personality and behavior patterns change consequent upon a change in self-image, a modification of the person's felt perception of himself and his relationship to his environment."[79] We shall return to the issue of shift in identity in the next chapter.

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[79] W. W. Harman,"The New Copernican Revolution," Journal of Humanistic Psychology vol. 9, #2 (1969), p. 131.

Chapter 4

PROCESS GOALS AND STAGES OF SPIRITUAL TRANSFORMATION

In this chapter we shall discuss: the life/death process of living; several process goals; and several stages of spiritual transformation. The life/death process of living is viewed as a basic process involved in living with a dynamic similar to the stages of dying which are experienced to various degrees with every experience of loss in life. The process goals are movements which define an ideal end state which is never perfectly achieved. They are also ways of viewing the same movement toward wholeness and integration. The process goals and related issues we shall discuss are: shift in identity, increased contact with reality and the experience of multiple realities, and increased freedom. In discussing the stages of spiritual transformation we shall examine the developmental relationship between self and ego, present research on faith development and a scheme of stages authored by Roberto Assagioli. Finally, we shall discuss some of the basic similarities and differences between mysticism and schizophrenia which highlight the issues of stages and contact with realities.

The Life/Death Process of Living

The life/death process is the basic underlying process of living. Confrontation with the meaning of death and moving to Maslow's "post-mortem life" are central themes of the mystical paradox of death and rebirth. Life and death should be seen as two sides of the same coin, another paradoxical, mutually defining polarity. Time and change are life/death processes and it is the present alone which exists. In the present man attempts to bind together past, present and future. This can only truly be accomplished by seeing things as they are. It can only be done by experiencing the continuity of a life/death process. In the mystical tradition life is a process of being twice born. Our birth from our mother's womb and early years have a lot to do with our ability to deal with our second birth in the spiritual life. In fact, to even have a spiritual life is to be open to experience, open to the life/death process of living; otherwise one's spiritual life is dead and static.

In the last chapter, we discussed the benefits of meditation in facilitating contact with reality, seeing things as they are and accepting the pain or pleasure of the moment without clinging. Live totally in the present and be a mirror of what is! This is the ideal and most of us are probably far from it. The stages to reaching it can be very painful. The process of spiritual transformation involves an experience of the agony and the ecstasy of living to the heights and depths of joy and suffering. Every age period is a life/death process. Childhood, adolescence, adulthood, middle age and old age are times of letting go and being further reborn. Hopefully as life progresses we learn the meaning of the life/death process and find it less threatening, more meaningful. However, we will learn this lesson only if we learn to go with suffering and stop to learn what it really teaches. Then death will come as an ultimate human act of freedom and consciousness of who we are. In Living Your Dying, Stanley Keleman, a well known bioenergetic therapist, offers a similar reflection on two kinds of dying:

> When I talk about dying, it's on two levels. There's big dying and there's little dying. We are always losing and finding things, always breaking with the old and establishing the new. That's little dying. My experience, my myth, is that big dying is similar to little dying, at least in terms of process and of feeling. Our little dyings are meant to teach us what our big dying may be like.[1]

We also saw in the last chapter how it is necessary to let go of the ego and all objective means of identifying oneself with what one does and what can be possessed, controlled and kept static. The desire for security in the status quo will be one of our greatest stumbling blocks. Letting go is necessary to discover life more fully in the life/death process of living. We have discussed the benefits of meditation in helping us to enter life more deeply. In the fourth state of consciousness we discover a deeper sense of self, a center of peace and calm. Being aware of this

[1] Stanley Keleman, Living Your Dying (New York: Random House, 1974), p. 5.

level of self allows us to enter daily life with detached participation. It permits a desensitization process to occur in the midst of our daily life. This does not mean we will be totally calm, cool and controlled at all times. On the contrary, as Dürckheim says,

> . . .the aim of practice is not to develop an attitude which allows a man to acquire a state of harmony and peace wherein nothing can ever trouble him. On the contrary, practice should teach him (to) let himself to (be) assaulted, perturbed, moved, insulted, broken and battered--that is to say it should enable him to dare to let go his futile hankering after harmony, surcease from pain, and a comfortable life in order that he may discover, in doing battle with the forces that oppose him, that which awaits him beyond the world of opposites. The first necessity is that we should have the courage to face life, and to encounter all that is most perilous in the world. When this is possible, meditation itself becomes the means by which we accept and welcome the demons which arise from the unconscious. . . .The more a man learns wholeheartedly to confront the world that threatens him with isolation, the more are the depths of the Ground of Being revealed and the possibilities of new life and Becoming opened.[2]

Meditation and the fourth state of consciousness facilitate the development of the fifth state of consciousness, which is a goal. One first endures a process of purification of the senses and of ego-identity. This will come in stages and crises. The life/death process of living involves, if one wishes to live fully, risks, suffering, dealing with the ambiguities of change and meeting the unknown. One of the fears in dying for most people is loss of control and orientation. The experience of partings and endings during our lifetime have much to teach us about this aspect of dying.

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[2] Karlfried von Dürckheim, Daily Life as Spiritual Exercise (New York: Perennial Library, 1972), pp. 102-103.

One confronts one's pride, selfishness, weakness and demons. Meditation and maintaining a deeper sense of self in a bi-modal consciousness facilitates movement through the life/death process and the attainment of the fullness of life. Suffering and pain must not be avoided or feared. The end of suffering only comes by suffering enough. Naranjo says:

> The paradox upon which psychotherapy rests is that the suffering that we avoid is merely perpetuated through avoidance. Only by moving toward fear and confronting the monster that is the source of agony can the discovery be made that there is no monster there to fear. This sometimes finds dramatic expression in sessions in which an individual feels that he is actually going to die, but, in the moment of giving in to death, wakes up to the ecstasy of enhanced aliveness; or in others where he feels that he is going crazy, but, when he is finally able to surrender control, he discovers that this was only a catastrophic expectation of his, that the Pandora's box was really empty and his urge to control obviated.[3]

This holds true in the grief process as well. Grief work usually involves release from attachment to the person or object lost, readjustment to living in an environment without the loss, and the formation of new bonds or relationships. Erich Lindemann who has worked with grieving people and has done extensive research on the topic says in a classic statement on grief that resistance is the greatest obstacle:

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[3] Claudio Naranjo, The Healing Journey (New York: Ballantine Books, 1975), p. 11.

> One of the big obstacles to this work seems to be the fact that many patients try to avoid the intense distress connected with the grief experience and to avoid the expression of emotion necessary for it.[4]

Elizabeth Kübler Ross has identified five stages to the dying process which are experienced many times during the life/death process of living. These stages are not absolutes are are only to be taken as general guidelines for bereavement, the dying process, or any experience of significant loss. They are helpful in becoming aware of some of the feelings one is liable to have at the actual loss of a loved one, a loved object, a loved aspect of one's identity such as a job one identifies with or an anticipated loss. We may anticipate a loss by grieving before the actual loss takes place as during a long terminal illness of a loved one. This is called anticipatory grief.

Kübler Ross identifies the stages as: 1) Denial and shock: "No, not me!" 2) Anger: "Why me?" 3) Bargaining: a temporary peace; bargaining mostly with God and usually in exchange for good behavior. 4) Depression: both reactive depression, mourning past losses, and projective depression, mourning future losses. 5) Acceptance: it is not a happy state, unfinished business is completed; there is an outer peace and very little talk.[5]

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[4] Erich Lindemann, "Symptomatology and Management of Acute Grief," American Journal of Psychiatry vol. 101 (1944), p. 143.

[5] Elizabeth Kübler Ross, On Death and Dying (New York: Macmillan Co., 1973).

These stages will become familiar sign-posts of grieving and letting go if you pay attention to your experiencing process at times of loss, partings and turning points in your life. They may not occur in the exact order; they may combine and a stage may repeat; the cycle may repeat itself on anniversaries of those special moments. Keleman says,

> Becoming aware of how you handle turning points is experiencing yourself, is discovering how you live with little dying. Living your dying is learning about the transformation arising from your turning points.[6]

Being with an aware dying person is one of the most valuable ways to be a companion with another at one of the most significant moments of life, aiding the person to die with dignity as the dying person teaches you how to live. Meditations on death, being with death and dying are part of the mystical path to finding life through death.

Process Goals

In The One Quest, Claudio Naranjo speaks of seven movements as one progresses along the mystical path. These are all interconnected manifestations of a single process of change. We shall discuss three of these movements and their related issues: shift in identity, increased contact with reality and the experience of multiple realities, and increased freedom. In discussing the movement of a shift in identity we shall take up the issues of the self/ego distinction, the ego and mystic selflessness, the ego/self issue in the East/West dialogue and the issue of contemporary culture and mystical identity.

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[6] Keleman, p. 25.

Shift in Identity: The Self-Ego Distinction

In the mystical process of self-transformation there is an identity shift from the ego to the self. One reaches a more direct contact with the experiencing of the self. It is a situation in which openness to experience is unconditional and constitutes its own reward. Rather than identifying with a self-image one experiences a sense of self as an organic and embodied way of knowing and perceiving including a body-image, kinesthetic sensation, intuitions, feeling processes as well as a rational and reflective aspect. One experiences the self as a _self of integrated fluidity_.[7] More precisely, the self is the unobjectivisable source of consciousness and integrating center of this integral experiencing process. The self is the individual, quiet, unfathomable still point deep within one's experience. Rather than depending upon an identification with a self-image, one is open to the perception and acceptance of whatever one's reality may be at the moment. One has an ontologically secure identity of embodied presence in the world. One is able to risk letting-go the secure self boundaries of clear-cut self-concepts to be whatever one experiences oneself to be at the moment. One might distinguish the self as subject and unobjectifiable source of consciousness, and self as object or embodied presence in the world. The self-image or self-concept is the embodied self made an object of reflection. Hence, there are two senses of self as object, one the embodied self presence in the world and second, the embodied self as reflected upon as an object of thought.[8]

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[7] Peter A. Campbell, "Toward a Humanistic Transpersonal Psychology of Religion," (Ph.D. dissertation, University of Ottawa, 1973), p. 81.

The Ego

Identifying with one's self-image is related to identifying with the ego in the mystical tradition. The contents of the ego are all of those aspects of one's embodied life which one can conceptualize and form theories about. We have many ideas about how we should dress and behave in various situations. We have various expectations of ourselves and others. It includes all of one's conceptual knowledge, memories, and expectations. One may identify the ego with the mind as a repository of knowledge which can intervene in and control one's experiencing process. When such ego-identity interference occurs, we tend to identify our experience with our ideas about the situation, while the rest of ourselves (unacceptable and more intuitive aspects of our consciousness) may confuse our experience and go on operating unconsciously. When mixed feelings or something irrational happens, we attempt to regain and assert self-control through thought and will power. Thus, ego-identity is reductionistic in the sense that one relates to the world as though one's self-concept as a static, consistent reality is the totality or essence of who one is rather than also sensing oneself as a fluid, constantly changing, paradoxical person with non-rational intuitions and feelings as well. (Taking the self-concept I just presented, one finds this self-concept does not function as self-identity but as a self-representation in the service of a more fluid sense of self.) Ego-identity is an illusory identity. To identify entirely with the ego leads to a defensive stance towards one's own experiential process as well as towards other people and the environment. The mind soon finds rationalizations and other defenses to protect one's self-image identity. Of course, identification with one's self-concept or ego is a matter of degree and may range from a very fluid sense of self to a psychotic alienation and separation from one's embodied self. We shall return to the question of psychosis and self-identity when we discuss mysticism and schizophrenia.

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[8] Jean-Marc Laporte, "Kenosis: Old and New," The Ecuminist vol. 12, #2 (January/February, 1974), p. 18.

Mystic Selflessness

In The Self in Transformation, Herbert Fingarette has a very helpful chapter entitled, "Mystic Selflessness" in which he attempts to clarify the relationship between the concepts of self and ego in the mystical tradition and

UMI

psychoanalytic concepts of self and ego.[9] The psychoanalytic usage of the term self is not clear nor systematic but tends to connote loosely the total person in his status as an individual. The term ego has a more narrow systematic usage. Fingarette makes it very clear that the "ego" in psychoanalytic usage is not the ego or self of mysticism or introspective analysis. The "ego" is an hypothesized (metapsychological) structure consisting of a set of dispositions, specifically the dispositions to perceptual, thinking, evaluative, integrative, and executive behavior of the person. The "ego" is not part of the introspectable contents of the mind. It is a theoretical entity rather than a datum of perception even though the effects of its action may be conscious. Hence, when we come to talk about "ego-death" we are not referring to the death of our ego in psychoanalytic usage. In fact, for "ego-death" to occur one must have a very strong "ego." Fingarette says,

> The central task of the mystic is that of achieving an unusually strong ego within an unusually well-integrated personality. This implies maximal ego-autonomy and neutralization of drives, and it implies minimal conflict, anxiety and defense.[10]

It is only then that ego-death can occur. In the case of a spontaneous mystical experience, the ego-death may momentarily occur but ego-identity quickly re-establishes itself unless the implications of the breakthrough are acknowledged and worked through. It is necessary to develop ego-strength. This development occurs either before the breakthrough mystical experience or after it. Also the intrinsically oriented person is more likely to report intense religious experiences.[11]

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[9] Herbert Fingarette, The Self in Transformation (New York: Harper Torchbooks, 1963).

[10] Ibid., p. 314.

Ego-death and Mystic Selflessness

The mystical literature often speaks of an ego-death or the death of the self. What is it that is being referred to? I think it refers to the identity shift from ego to self. Being twice-born is another way of conceiving the process; being born of the flesh and then of the spirit. It is a psychic, spiritual death and rebirth. We may also see it as a movement from being extrinsically religious to being intrinsically religious.

Fingarette prefers to speak of the death of the self, rather than ego-death, and addresses himself to the consequent state of mystic selflessness. In the framework we have been developing he is speaking of the death of ego-identity and a consequent congruent and harmonious embodied living. The mystic is selfless or not impelled by an ego-identity. What then does Fingarette say it is that dies? What does mystic selflessness mean? The self which is lost or that dies is not the ego in psychoanalytic terms nor any non-introspectable processes. Selfless does not mean unaware for one remains aware of perceiving, thinking and desiring. What dies is self-consciousness (ego-identity consciousness) which causes anxiety-motivated behavior. "The soul-racking death which leads to blissful 'rebirth,'" writes Fingarette,

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[11] Cf.: Ralph W. Hood, Jr., "Psychological Strength and the Report of Intense Religious Experience," Journal for the Scientific Study of Religion vol. 13, #1 (March, 1974), pp. 65-71.

Extrinsic and intrinsic are terms Gordon Allport used to identify two dimensions of religiosity. The term extrinsic dimension generally refers to an explicit, utilitarian orientation to generally institutionalized aspects of religion; it is compartmentalized religious practice and beliefs are not internalized. Intrinsic generally refers to an implicit, personal, internalized orientation, to more experiential aspects of religion. One uses his religion, the other lives it.

> is the death of subjectively experienced, anxiety-generated 'self' perception; it is the emergence into the freedom of introspective 'self-forgetfulness' of the psychically unified self.[12]

It is a transition from anxiety-motivated, compulsive behavior to a state of non-striving, anxiety-free, non-compulsive living. The difference is a subjective experience which cannot be explained to someone who has not had it because most anxiety-motivated behavior is masked, the behavior frequently being rationalized. Fingarette says,

> Thus the man who has always worked compulsively at his job is likely to be unable to distinguish his behavior from that of industrious and enthusiastic but anxiety-free work. The attempts of others to use language to suggest to him the subtle but profound difference in the 'feel' of the two experiences will most likely be met by him either with incomprehension

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[12] Fingarette, p. 314.

UMI

> or defensive scorn, or both.[13]

This points to the problem of language in guiding someone along the mystical path; we shall return to it.

Stanislav Grof's extensive research with suicidal patients, alcoholics and heroin addicts shows dramatic evidence of how deep the inner craving for ego transcendence or ego-death is and to what extremes a person will go to satisfy that inner craving. After facilitating a controlled drug-trip of a number of suicidal patients, alcoholics and heroin addicts to a psychedelic mystical experience, Grof says:

> After they have reached the experience of cosmic unity, they usually recognize that this is the state of mind they have really craved. The use of alcohol and heroin was pursued because of its superficial resemblance to the unitive experience (undifferentiated consciousness, loss of subjective awareness, and reduction of painful stimuli). Instead of mediating the full state of cosmic unconsciousness, the continued use of these drugs leads to biological addiction and destroys the individual physically, emotionally, and socially. Thus, after the experience of ego death, suicide, as well as the abuse of alcohol or heroin, are seen as tragic mistakes, and the result of spiritual craving that was unrecognized, misunderstood and responded to in a self-destructive way.[14]

Bi-modal Consciousness and Mystic Selflessness

Fingarette's discussion focuses on the use of the concept of self in two ways which he sees as the key to the confusion in reporting subjective experience. Fingarette suggests that "the mystic is trying to distinguish between two important but different kinds of experience, both naturally expressed by the same introspective self language."[15] In the language we have been developing Fingarette is talking about a bi-modal consciousness. One mode, the receptive mode is the awareness of spontaneous, selfless, unselfconscious responding to reality. The other mode, the action mode, is an awareness of the introspective processes motivated by desires and utilitarian needs. "The mystic, then," writes Fingarette,

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[13] *Ibid*., p. 313.

[14] Stanislav Grof, "Theoretical and Empirical Basis of Transpersonal Psychology and Psychotherapy: Observations from LSD Research," *Journal of Transpersonal Psychology* vol. 5, #1 (1973), p. 45.

> uses the one language of self in paradoxical ways in order to distinguish two overlapping modes of subjective experience and in order to shift the balance in favor of one mode as against the other.[16]

Recall bi-modal consciousness is a mixed mode of consciousness with the receptive mode predominating for the mystic. The receptive mode facilitates the discovery of self identity in a movement away from the predominance of the action mode and ego identity which have a developmental priority. Just as the action mode of consciousness receives a developmental priority in the growth of person so does the development of ego-identity. We shall return to this point shortly.

By distinguishing the two experiential modes within subjective consciousness Fingarette is able to clarify some of

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[15] Fingarette, pp. 303-304.

[16] *Ibid*., p. 305.

UMI

the mystic's paradoxical statements. We can do the same using the concept of bi-modal consciousness. The mystic speaks of "desirelessness" yet they have desires at the same time. They speak of peace and tranquility yet they have other strong emotions at the same time. They have both in a bi-modal consciousness with the receptive mode of desirelessness, peace and tranquility predominating. Naranjo puts it this way:

> the experience of desirelessness does not imply the cessation of life functions, but, rather, a joy in the given with no craving for what is not. The essence of such experience lies not in a cessation of impulses but in a different stance of the individual's consciousness toward such impulses. While the self is desireless, the body may go on its own activities. Having renounced desire, the individual need not renounce its object.[17]

They experience desires and emotions but they are not compelling; they are not one's essential identity, one can be detached from them and use them uncompulsively. Fingarette says,

> . . .sensing, perceiving, thinking, discriminating are essential functions within the enlightened life, but that they are used unself-consciously, uncompulsively, and flexibly in accordance with the integrity of the individual and the demands of the real environmental situation. They are used; they do not dominate. . .Perception is present, but it comes as it will to a mind that is 'empty,' i.e., without compulsive, stereotyped modes of perceiving and thinking.[18]

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[17] Naranjo, The One Quest, p. 195.

[18] Fingarette, p. 319.

UMI

The mystic's contemplation in action is a dwelling in the empty receptive mode of consciousness and experiencing the action mode as what we called a healthy deficiency cognition.

Drawing upon the imagery of the mystics Fingarette continues to point out this bi-modal awareness in the midst of everyday life:

> It is an 'inner light' which does not flicker while the everyday life goes on. It is that engagement in the world of joys and sorrows which Eckhart compares with the door which swings back and forth while the hinge at the center remains fixed and solid. . .It is the 'inner stillness' which is the 'joy of Brahman' which words cannot express and the mind cannot reach. . . free from fear.' It is 'the inaction that is in action.'[19]

The Ego as Servant and Mystic Selflessness

Implicit in our discussion of the death of the self or ego-death, there is in a manner of speaking a dual rebirth. Not only is the spiritual self-identity born but also a new self-ego relationship arises. R. D. Laing, who sees ego-identity as a false self and the normal ego in a state of alienation, says:

> True sanity entails in one way or another the dissolution of the normal ego, that false self competently adjusted to our alienated social reality; the emergence of the 'inner' archetypal mediators of divine power, and through this death a rebirth, and the eventual re-establishment of a new kind of ego-functioning, the ego now being the servant of the divine, no longer its betrayer.[20]

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[19] *Ibid*., p. 321.

[20] R. D. Laing, *The Politics of Experience* (New York: Ballantine Books, 1967), pp. 144-145.

The ego, ego-identity, is no longer the master of one's existence and experience. Once ego-death occurs the ego becomes the servant of the self. The self embodied, body-person functions organismically and integrally utilizing the knowledge of body, emotions and mind. The mind serves as the critical evaluator of the levels of knowledge and awareness working now to surrender its dominance to the intuitive levels of knowledge and functioning. The self-image continues to exist as self-perception but not in the sense of identity. Ego-identity was divisive, separative and distinguished itself from all else. The ego-identity is no longer the essence of individuality but one experiences individuality now through one's unique embodied place in an organismic-environmental unity and field of consciousness and relatedness. There is a sense of totality, no longer an inner separated from an outer reality. One can listen to the chatter in the mind, use it if one wishes and also turn it off if one wishes to.

An interesting image is to see the receptive and action modes of consciousness as a flood light and a spotlight, respectively. They are in a figure/ground relationship. Mystical experience is a floodlight consciousness and the spotlight is a helpful tool to use in focusing on one or another aspect of one's consciousness. One no longer identifies oneself as spotlight consciousness which sets everything off as an object to oneself. One is totally aware in a floodlight consciousness and the spotlight is used to explore aspects of our awareness.

Freedom and Mystic Selflessness

The process goals which we have defined as being a part of the mystical path are all interrelated and to speak of one is implicitly to speak of the others. It is a unitary process and we are examining the process from various aspects. Freedom is related to the identity issue for it is a question of who is the doer. Freedom is a question of affirming what is, a question of contact with reality. Freedom has a dual aspect; freedom is both freedom from and freedom for. Moreover, freedom is freedom to know and freedom to be.

The mystic has a freedom of inner initiative (free will) in a very deep sense. It is a state of a mature sense of identity and a subjective sense of freedom. Death of the self or ego-death is manifestly evident when we look at the negative and positive criteria for a mature sense of freedom. Absence of anxiety, of irrational doubt, and of those inhibitions and restrictions which paralyze both choice and action are the negative indicators of the mature sense of freedom. It is freedom from the encapsulating, defensive ego-identity, self-consciousness, and neurotic compulsiveness. The ability to make effective choices consistent with one's self-identity and an integral congruent response are among the positive criteria. Freedom is based on both self-identity and the ability to be who you are. Naranjo says,

> Freedom is freedom to know and freedom to be. Its fruits

> are, on the cognitive side, the Delphic 'know thyself' that can only be attained by relinquishing filtering mechanisms and daring to see; and on the active side, the Shakespearean 'to thine own self be true' that entails the relinquishing of social automatisms and the courage to be.[21]

Achieving freedom involves the shift of identity through meditation, renunciation and various ascetical practices. Freedom from ego desires and attachments requires ego-denial. However, it is important to see asceticism as a means to very positive goals. Asceticism is a means of recovering the joy of existing in the present and enjoying what is. A person divests oneself of attachments to be able to continually respond to the present, to see the fulness of the present rather than what it lacks.

> The function of the ascetic method is that of realizing a sameness in pleasure and in pain and attaining a freedom from compulsion to seek the one and avoid the other--both part of a capacity to accept life in all its states. The goal of asceticism is a freedom from the need for what is not and the capacity to surrender to what is.[22]

The paradoxical aspect of the mystic's freedom is that it is in a total surrender of ego-identity, in a total receptivity in a kenotic self-emptying of mystic selflessness that the mystic discerns what one's choice must be. It is a choosing in a fundamental way from the depths of one's self-identity and union with the

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[21] Naranjo, The One Quest, pp. 191-192.

[22] *Ibid.*, p. 196.

Ground of Being. These fundamental choices may conflict with the ego and the mystic must be careful to discern the difference. Once fundamental or basic choices of life orientation are made other minor everyday choices are more easily and rationally discerned to be in line with the basic choices or not.

Ego/Self: East and West

A basic issue in comparative religion which we should discuss in general terms at this point is the differences in the way Buddhism and Christianity see the relationship between the self and the ego. Also, we should look at the related issue of the relationship between the self and the Absolute. Implicitly in focus are the views of Zen and Christianity.

Working with the framework and distinctions we developed thus far, we may say that a central theme for Buddhism and Christianity is the question of egotism and its relationship to the ego. The East and the West approach the issue from opposite directions. The East sees how egotism (selfish craving) creates the ego (an illusion). Christianity sees how the ego (a real individual self) creates egotism and does so by choice. Buddhism seeks to destroy egotism and hence also the ego it creates. Christianity seeks to save the ego through achieving a reconciliation and harmony between the ego and the self. Now, what ego is Buddhism and Christianity talking about? I think both are talking about ego-identity. However, Christianity sees the possibility

UMI

of the ego becoming the servant of the embodied self and self-identity rather than its master in the egocentrism of preserving an ego-identity. Buddhism sees the sense of individuality created by the ego as illusion and wishes to destroy such an illusion altogether. Both have something to learn from the other. Christianity can learn from Buddhism that the source of individuality is not in cultivating a clear and precise ego-identity. Self-conscious (ego-identity conscious) development of the personality is not really effectual. One finds true individuality in the unselfconscious and spontaneous living of the self's particular embodied existence at each moment. Hence, the question is not whether one experiences particularity but of how one experiences particularity. However, Buddhism tends to depersonalize the self and to cut the true self away from the concrete ego in its contextual and finite attributes. Finite mind and historical personality belong to the realm of the unreal. Christianity grounds the personalized true self in the acting ego and sees the embodied self as a unity identified with the individual historical personality.

The question of individuality and uniqueness as a person arises between Buddhism and Christianity at the level of the relationship of the self as an individual reality and the Absolute or Self. W.Norris Clarke says

> The real issue was whether or not in its ultimate depths the human self is--and will always remain in any future mode of existence--finite, determinate,

> and ontologically distinct from the Absolute Ground of all reality; or whether at its deepest level the human self is really identical (or at least continuous) with the Absolute, hence in its ultimate root indeterminate, infinite, non-multiple.[23]

Clarke suggests a way of viewing the issue which at least makes the differences between East and West, in this case, less radical. Taking the experiential level of a phenomenology of consciousness as the starting point, on this psychological level both East and West can accept the following classical description in which

> the sense of a dissolving of the barriers of the human self as particular, limited, set off from all others, as self-identical by exclusion of others. There is a sense rather of being invaded, immersed, drawn out of one's limited self into the great ocean of pure unlimited consciousness that is the Absolute, however one may name it, so that the explicit consciousness of self as distinct from the Absolute disappears and any act of reflexive self-consciousness is impossible, though consciousness itself is by no means blotted out but greatly intensified.[24]

One can also say that psychologically the experience is still identifiable as mine and I shall introduce the concepts thematic and non-thematic to explain what I mean. When I am totally absorbed in some activity, reading a book, watching a play or playing tennis, there is no self-consciousness (self-awareness is not thematic) and the focus of my attention within my consciousness (what is thematic) is the specific activity. I am the activity. After the activity is over I may reflect back on the experience and thematize what I was not attending to at the time as part of my consciousness and my being at the time. In the mystical experience, the mystic is unselfconscious and nothing is thematized. There is no ego and nothing is thematized to make one aware of one's self as embodied. There is a total unthematic awareness of unity and totality with total self-absorption. There is not even an activity to identify with for I am totally open and receptive. But after the experience one can attempt to become aware of what was unthematic and attempt to articulate the ineffable.

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[23] W. Norris Clarke and Beatrice Berkel, "The Self in Eastern and Western Thought: The Wooster Conference," International Philosophical Quarterly vol. 6 (1966), p. 102.

[24] *Ibid.*, p. 105.

Going a step further Clarke discussed the possibility of distinction in an experience of identity. Clarke proposes the possibility of distinction existing "not merely through determination and exclusion of the other but through affirmation of the other in love. . .purely positive plurality through pure affirmation."[25] Hence, the West can agree with the East that on the level of spiritual consciousness at its ultimate depth and perfection all spiritual consciousness or selves are so deeply rooted in the Absolute Self or Pure Consciousness that all determinations or limits of the former which would set any barrier or exclusion between them (what Oriental traditions usually mean by "individual personality") are dissolved.[26] I take this to mean a total unthematic consciousness of union with no subject-object thematizations made at all.

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[25] Ibid., p. 106.

However, the real dispute arises once we attempt to move to the philosophical level of discourse. The West distinguishes conscious and ontological levels. "Oriental philosophy," writes Clarke,

> is primarily what might be called a phenomenology of spiritual experience, and only secondarily a metaphysical analysis of the 'objective' nature or being of reality itself.[27]

Easterners tend to move back and forth between presenting phenomenological descriptions and metaphysical explanations without distinguishing the two modes of perception. Since ultimate reality is identical with or constituted by consciousness itself, Easterners may feel no compulsion to admit any clear-cut distinction between the aspects of reality, consciousness and being. On the other hand, the West tends to cut off metaphysics from experience, with the temptation to turn ultimate reality into doctrinaire abstractions. The middle way is to see a dialectic between the ultimate and the human, between the intrapsychic and the extrapsychic.

Mystical Identity and Contemporary Culture

Earlier Stanislav Grof's research with suicidal persons, alcoholics and heroin addicts was mentioned with reference to ego death and man's quest for ego-transcendence. There are other studies being done by contemporary psychologists and sociologists on the issue of identity which can be related to our self/ego discussion. One such analysis is a study of contemporary existential neurosis by Salvatore Maddi.[28]

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[26] *Ibid*., p. 107.

[27] *Ibid*., p. 108.

All neuroses have a cognitive, affective and actional components. The symptom cluster of existential neurosis is described as follows: the cognitive component is evidenced by meaningless, chronic inability to believe in truth, importance, usefulness, or interest value of any of the things one is engaged in or can imagine doing; the affective tone is one of blandness and boredome, punctuated by periods of depression; in the realm of action, activity is low to moderate with little selectivity.

This existential neurosis is a joint function of a premorbid personality and a precipitating stress. Central to the concept of a premorbid personality is the concept of identity. The premorbid identity is overly concrete and fragmentary. It is an ego-identity, stressing what I have. One is a player of social roles and an embodiment of biological needs. What we have is least unique to us, many have such roles and needs and as such is a conformity mentality. Identity is also fragmentary because one has many roles and shifting roles. The premorbid personality is consistently pragmatic and materialistic in outlook. The primary affective states are fear and anxiety aggravated by the frequent incompatibility between serving other-directed social aims and self-interested biological aims. Relationships are made on contractual grounds; relationships serve specific social or biological needs. "Contractual relationships," writes Maddi, "are devoid of intimacy, commitment, and spontaneity because of the preemptiveness of role playing and need expression."[29]

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[28] Salvatore R. Maddi, "Existential Sickness and Health," Alumni Magazine, (University of Chicago, 1973), pp. 2-14.

Such a life may go on in a rather empty, superficial way indefinitely if it were not for precipitating stresses which come along and turn this conformism into an existential sickness. Maddi mentions three stress situations which can produce the neurosis. The stresses cause a disconfirmation of the conformist identity (ego-identity) by forcing a realization of the overly concrete, fragmentary, and non-human nature of this identity.

The most effective stress of the three is the concrete threat of one's own imminent death. Such a stress situation precipitates an ego-death and the despair of existential anxiety but it can also be an opportunity to discover the self beyond the ego and to build a new identity. Maddi comments on this process and possibility.

> If the threat of death disconfirms your previous iden-

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[29] Ibid., p. 7.

> tity, then you have no identity to work with, and in an adult this is virtually the same as psychological death. The adequacy of recovery from the existential neurosis will be determined by whether the person can use, or be helped to use, the knowledge gained through facing death to build a more comprehensive, abstract, humanistic identity.[30]

Existential neurosis can also be precipitated by _gross disruption of the social order_, through such things as war, conquest, and economic depression, leading to disintegration of social roles and even of the institutionalized mechanisms for satisfying biological needs. This disruption has two effects, it becomes difficult to meet one's needs through the usual social roles and one realizes the relativity of the social reality which one thought was absolute.

The third stress is the generalized stress which becomes an aspect of the conformist life style. This involves repeated confrontations with the limitations of this life style. Disconfirmation comes again and again through people pointing out existential failures to meet the depths of life situations. A classic example of this is Quentin in Arthur Miller's play _After the Fall_.

Implicit in Maddi's critique of the premorbid personality is a concept of the ideal personality which is "abstract, unified and humanistic." Maddi stresses the equal importance of the social, biological and psychological; curtailment of any one mode of expression leads to some kind of premorbidity.

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[30] _Ibid_., p. 8

UMI

The psychological side is what is characteristically human for Maddi and the source of individualism.[31] In fact,

> the ideal identity is aptly called individualism: the individualist will view himself as someone with a mental life through which he can understand and influence his biological and social experiencing.[32]

The individual can transcend biological and social concretizations. The individual's main means to transcend is through a reliance on his own processes of symbolization, imagination and judgment. One can recognize roles as roles and see alternatives without one's deeper sense of identity being threatened. Because of a reliance upon imagination and judgment as guides to living there is a degree of unconventionality to one's living. Life becomes a changing, unfolding thing and emotions are experienced deeply and spontaneously. But life is by no means all rosey, experiencing life as process makes life more unpredictable. Doubt and an existential anxiety are necessary concomitants of the ideal identity. Doubt is a healthy aspect and it becomes man's privilege to be able to challenge the meaning of life.

Maddi's analysis has close parallels to our discussion of ego-identity, ego-death and self-identity. He also highlights the role of the processes of symbolization, imagination, and judgment in achieving self-transcendence. The place of the imagination and the function of myth, symbol and story are important dimensions of human life and of the mystical path. We shall come back to them again. Finally, and perhaps, most importantly, Maddi points to the paradoxical union of the individual and the social nature of man in an experience of the self beyond social roles and biological idendity. This is to say that self-identity is beyond ego-identity, social roles and social constructs though the ego, myth, symbol and social constructs are necessary to identify as well. Also, confrontation with one's own death is an important aspect of the mystical path. Religious traditions are a response to the meaning of life and death.[33]

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[31] As a psychologist Maddi tends to neglect the sociological dimension and society as one pole of the dialectic of person and society in the realization of human identity and individuality. Maddi is highlighting the intrapsychic elements. His conception of 'individualism' is not an appropriate term.

[32] Ibid., p. 9.

Increased Contact with Reality: Multiple Realities

The second process goal mentioned by Naranjo is increased contact with reality. In the last chapter we discussed how meditation facilitates contact with reality. Meditation is a slow therapeutic process in which the senses are cleansed, a purgative way initially, until the subjective interference of both the ego-identity and the cultural filters of language on one's contact with reality are removed. In developing the receptive mode of consciousness, B-cognition and the state of unitive experience one is also given a new cognitive system of interpretation for understanding the reality one experiences in that mode of cognition. The meditator performs and interprets his experience within a myth and symbol system which facilitates contact with a deeper sense of self-identity and of reality by pointing to it and by enabling participation in this reality. What we shall develop in this section is that there are multiple realities corresponding to different modes of consciousness and cognition. In particular, we shall see how the receptive and action modes of consciousness are each related to a world view. Religious or mystical reality will be related to an everyday, commonsense reality just as we related the self-identity to ego-identity. We shall reflect on how the discovery of mystical reality will also transform one's relation to everyday, commonsense reality.

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[33] For further reflection on mystic self-identity and contemporary culture see Surcher's discussion of a "mutable self" in Louis A. Zurcher, Jr., "Alternative Institutions and the Mutable Self: An Overview," Journal of Applied Behavioral Science vol. 9, #2/3 (1973), p. 369.

Also, for a discussion of identity among mystics and militants see the similarities Curle finds in Adam Curle, Mystics and Militants: A Study in Awareness, Identity and Social Action (Tavistock Publications, 1972).

Each mode and state of consciousness has a corresponding scheme or schemes of interpretation. The action mode of consciousness and the conceptual mode of representation characterize what I shall call the world of everyday, commonsense reality (or sensory individual reality, SIR.)[34] In

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[34] The "world of everyday" is a concept used by Alfred Schutz and SIR is a concept used by Lawrence LeShan. In this section, I am attempting to integrate the ideas of Schutz and LeShan. I use a chapter, "Multiple Realities," from Alfred Schutz, Collected Papers vol. I: The Problem of Social Reality (Martinus Nijhoff/The Hague, 1967), and a

UMI

Western culture[35] commonsense reality is further defined by the predominance of ego-identity, belonging-identity, deficiency cognition and deficiency motivation. It is the Cartesian world of "I think, therefore, I am." There is a basic "suspension of disbelief" which Schutz calls an "epoché of the natural attitude" that puts in brackets "the doubt that the world and its objects might be otherwise than appears to him."[36] It is a pragmatic, practical and means-end oriented world-view, a world of existential anxiety. It is basically future oriented. There is extensive role and status differentiation. This is the highly scientific and technological world-view we have described as contemporary culture. The world of everyday is the paramount reality, the home-base reality and world-view of Western culture. Commonsense reality provides the aspects of reality, says LeShan,

> upon which most people believe, all reasonable men can

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monograph by Lawrence LeShan, Toward a General Theory of the Paranormal (New York: Parapsychology Foundation, 1969).

LeShan uses the designations S.I.R. (sensory individual reality), M.I.R. (mystical individual reality) and I.R. (individual reality) which I shall drop except in quotations. S.I.R. is the world of everyday, commonsense or everyday reality; M.I.R. is mystical reality or the world of spirit.

[35] While we are discussing the commonsense world-view of Western culture, it is important to note that in non-Western cultures the commonsense world-view of some of them depart very much from Western criteria of what is real and what the limiting principles are. Some of these cultures approach what we will discuss as a mystical view of reality.

[36] Schutz, p. 229.

> agree. Examples might include that matter is solid and real, that valid information about the world comes to us through the senses, that causes must precede effects in time and that objects separated by space are different objects. . .These basic limiting prinicples are aspects of a sort of generalized Western-culture I.R. (In effect, we might define their sum as the commonsense I.R.) It is generally believed in our culture that all I.R.'s include them insofar as the individual is sane and intelligent enough to conceive of them.[37]

However, even the most reasonable man cannot live in the world of everyday at all times. One must enter other realities or states of consciousness from time to time. One must dream. The dream world is a different cognitive mode, outside the commonsense space, time definitions of reality. Deprive a person of his dream sleep and he will be very irritable and even hallucinate in compensation. We also go to the theatre and sports events to escape the everyday reality of work and problems. Many may have moments of transcendence or ecstatic experiences but they are put aside. These are considered apart from the real world. The worlds of the dream and fantasy are not real. The world of the mystic is more or less categorized with the psychotic. Commensense reality defines what is real. Dreams, if remembered, are interesting but have little to do with life or reality.

There are enclaves within the paramount reality, the world of everyday, which Schutz calls "finite provinces of meaning."[38] These are communities of people who see the

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[37] LeShan, p. 14.

[38] Schutz, p. 229.

"encapsulated" nature of the world of everyday and experience other modes of consciousness and cognition as equally valuable to conceptual consciousness and cognition. Mystics agree that the mystical mode of being is inherent in man but is blocked by our usual modes of perception, and that it is naturally used when these modes are shut off. Evelyn Underhill says:

> . . .the distinction between mystic and non-mystic is not merely that between the rationalist and the dreamer, between intellect and intuition. The question which divides them is really this: What, out of the mass of material offered to it, shall consciousness seize upon--with what aspects of the universe shall it 'unite'?[39]

Those not thoroughly socialized into commonsense reality may become mystics or schizophrenics, i.e., persons lost and confused by two contradictory sets of signals about reality. The artistic, literary and religious communities are among the groups which see more than the world of everyday. However, paramount commonsense reality can easily infiltrate the world-view of these communities. Religious people can become very empirical and conceptually oriented in their religion. Artistic people can become very analytical and rationalistic in interpreting poetry and literature.

An individual can and does live within many different experiences of reality, they intersect one's consciousness simultaneously as in bi-modal consciousness or serially.

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[39] Evelyn Underhill, Practical Mysticism (New York: E. P. Dutton, 1915), p. 5.

However, they are evaluated and appreciated for one's paramount reality. If one is entirely thinking-sensing oriented one may give equal value to two quite different realities. For example, if one is a layman and a scientist one may "see" and interact in different ways with a bar of iron butressing a pillar.

> In the scientific IR, we see it as a field of stresses, interspersed at wide intervals with foci of patterned, rapidly-moving electrical charges. . .we can calculate and predict such things as how long it will be before metal fatigue weakens the bar. . .to a commonsense IR, we see it as hard, solid matter of a particular color.[40]

Both are seen as true, one merely has to shift one's subjective attitude. Most people live in many realities which are basically unrelated and difficult to integrate because one's paramount reality does not allow it, does not provide an integrating scheme of interpretation.

Mystical reality does not operate on the basic postulates of sensory reality. The mystic is responding to a specific reality quite different from the sensory reality. The mystic, as does every religious tradition, challenges the world of everyday as an illusion. The mystic sees the encapsulated nature of commonsense reality. Every religious view calls man to break out of the encapsulation of SIR. Joseph R. Royce says,

> Man can either remain within his 'accidental' reference frame and unquestioningly accept the meaning it has to

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[40] LeShan, pp. 16-17.

> offer, or he can boldly emerge from his psycho-epistemological cocoon and broaden his reality image. The need for man to break out of his capsule is crucial, for encapsulation may well be the essence of contemporary man's spiritual emptiness.[41]

In the mystic's reality there is an experience of wholeness and integration within which the various levels and modes of consciousness and cognitive representation can be valued and appreciated. The mystic is an example of Royce's "unencapsulated man":

> The unencapsulated man has an awareness of the validity and value of the many avenues to life because his approach is based on fullness of being. In short, he claims to have a world-view or a conception of ultimate reality projected from a broad rather than a narrow reality image. And, in spite of his satisfaction with his _Weltanschauung_, he remains humble. He can remain humble because he knows that attaining complete unencapsulation is impossible, but, to the extent that he does attain it, he achieves wholeness and integration both outwardly (i.e., in his world-view) and inwardly (i.e., in degree of individuation), thereby providing an optimal setting for the release of creativity in dealing with the problem of meaning.[42]

Mystical reality or the world of spirit may be characterized by the unitive experience which brings a unitive vision of reality, the essential characteristic of mysticism. There is a transcendence of space and time. Time in itself is not an illusion but the idea that there is only _one_ time, or only one way of experiencing time that is illusion. LeShan says the mystic sees time as "a seamless garment on which man arbitrarily makes divisions. . . .Time is everywhere the agony and the glory of now."[43] He goes on to say, "In the mystical IR, time is now and space is here; temporal location is everywhen and spatial location is everywhere."[44] The mystic lives in the eternal present. There is a deeply felt positive mood of peace and tranquility. The receptive mode of consciousness and B-cognition are the predominant modes and a state of passive volition persists. It is basically the desireless state and once the active will enters one shifts to everyday reality. The mystic says, "I am and sometimes I think." The mystic appreciates unique and individual events but perceives them in ever wider and larger unities.

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[41] Joseph R. Royce, _The Encapsulated Man_ (Princeton, New Jersey: D. Van Nostrand Co., 1964), p. 5.

[42] _Ibid._, p. 7.

LeShan clarifies this issue:

> The mystic may well be seeking and sometimes perceiving the highest possible level of unity (a level in which all objects and events are part of a pattern, a field, and cannot be meaningfully described apart from it), but this is a far cry from the end of all unity and differentiation. The meaning of the flecks of paint on a canvas cannot, by the artist, be meaningfully described apart from the total meaning of the painting, but the flecks of paint do exist, and each is unique. . . .Things exist in the mystical universe, but they may be different things than in the commonsense universe.[45]

It is easy to see that for the world of everyday and the world of spirit what is normal and paranormal in each is a mirror reversal of the other. What is normal in one is paranormal in the other and vice versa. LeShan writes:

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[43] LeShan, p. 47.

[44] Ibid., p. 58.

[45] Ibid., p. 45.

> In the Mystical IR, it is natural to achieve the possession of information through non-sensory channels; to achieve the information without being able to tell if it has or will yet occur, or the meaning of these terms; and to achieve information from spatially and temporally distant stimuli. What is unnatural (paranormal) in this IR is to be able to will one's perception, since it is not under conscious control, as are the senses. It is paranormal to be able to achieve specifically desired information about specific events or objects, since desire must be absent, and since isolated events or objects exist only as parts of the overall pattern of the cosmos.[46]

What about these two major realities for the mystic? Mystics acknowledge that they cannot live in the world of Spirit all the time. The mystics hold that using both commonsense and mystical realities can help us live more completely, realistically, and fully in accord with our own nature and the nature of reality, as well as providing a profound refreshment to our beings. Buddha, Lao-Tze, Socrates and Jesus as well as many other great mystics integrated both realities. Their path and teachings testify to a way of integration, of active involvement with a world of multiplicity. Through intensive discipline and training the mystic tunes and integrates his total organismic being. The mystic learns to live in multiple realities in an integral way. A common image is that we are born as tadpoles but once the illusion of ego-identity is seen, our tails drop off and we become frogs that need to live both on land and in the water. (One can easily extend this image, making the growing legs ego-strength, losing the tail ego-death and being a frog a new integral identity.)

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[46] Ibid., p. 55.

Mystical reality is paramount and gives the mystic an integrating base experience and an integral world-view. Just as ego-identity and ego-encapsulation die and then ego-representation assumes a new role in the mystic's consciousness, so too the world of everyday is transformed by the mystic and related to in an unencapsulating way. Just as healthy D-cognition and the rational mind have a valued place and function so do the schemes of interpretation of science, technology and commonsense have a proper place. The world of everyday is not less true as a partial picture of reality, but it is illusory as the paramount reality and when seen as the only true reality. Commonsense reality is necessary for achieving survival needs. Everyone learns the world of everyday early in life but too many spend the rest of their lives seeing it as the only valid perceptual system and world-view. Both realities are natural and potential in man.

A symbolic consciousness helps the mystic keep the multiple realities within consciousness related. Through the effects of the fourth state of consciousness the mystic can be alert to the sleep, dreaming and awake states. The unconscious and its symbolic processes are made conscious. Through a symbolic consciousness the mystic can integrate all the levels of consciousness. The mystic brings all language back to its source and ground, back to the silence of the unitive experience. The silence of communion is the source of all differentiation. To discover silence is to rediscover the essential unity of all the multiple realities. All language becomes poetry. Norman O. Brown expresses these thoughts by saying:

> To reconnect consciousness with the unconscious, to make consciousness symbolical, is to reconnect words with silence; to let silence in. If consciousness is all words and no silence, the unconscious remains unconscious.[47]
>
> . . .The antinomy between mind and body, word and deed, speech and silence, overcome. Everything is only a metaphor; there is only poetry.[48]

Mystics and Physicists

The world of everyday and the world of Spirit can be related to one another as Newtonian mechanics is to Einsteinian physics, the former is a special or limited case of the latter. This brings us to a brief word about physicists and mystics. Science seeks after truth for itself and does not have a purely pragmatic utilitarian orientation. Science does not suspend disbelief but questions everything in commonsense reality. In these ways it departs from and also challenges commonsense reality. LeShan made an interesting study in which he took quotations from the writings of physicists such as Eddington, Einstein, Jeans, and mystics as Underhill, Suzuki, and Plotinus and asked non-professionals in religion or science to identify who said which. Most were not able to distinguish the physicists and the mystics.[49] Buddhists find modern physics very much in tune with their view of the universe. The physicists and mystics follow different paths, have different methods, but they seem to make the same shift from figure to ground, from focus on a particular to a focus on the field of relationships which give meaning to the particular. Of course not all physicists are mystics and there is a question of whether these persons were mystics to begin with or did their scientific quest bring them to discover mystical reality.

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[47] Norman O. Brown, Love's Body (New York: Vintage Books, 1966), p. 258.

[48] Ibid., p. 266.

The Developmental Relationship of Self and Ego

The self/ego reltionship has a developmental character which corresponds to the stages of human growth and development. As we saw above the **shift** from ego-identity to self-identity usually occurs in persons who are intrinsically oriented in their religious endeavors, who have a strongly developed ego and who have an unusually well-integrated personality. However, this is not to say that mystical experiences do not occur before one has well developed ego-strength or before personality integration has taken place. One can be a mystic and not yet well integrated, but integration has to take place if the mystical experience is to be integrated into the personality and everyday life. We mentioned much earlier how many of the transpersonal psychologists saw psychological development as a preparatory stage to a higher spiritual development. Assagioli says a personal psychosynthesis precedes a transpersonal psychosynthesis. We shall discuss Assagioli's view when we discuss the stages of growth along the mystical path. At this point I would like to present some general ideas.

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[49] L. LeShan, The Medium, the Mystic and the Physicist (New York: Viking Press, 1974).

Developmental psychology has made us aware of stages in cognitive, emotional and moral development. Looking at human development wholistically we may say there is also a parallel faith development as well. Not only does one's faith experience develop in stages, one's concepts of God and the ultimate grounds of existence do as well.

One simple framework within which to conceptualize human development is to conceptualize three basic stages: heteronomy (dependence), autonomy (independence), and theonomy or cosmonomy (interdependence). During the early developmental years of one's socialization process one is dependent upon one's parents, teachers, adults and significant friends for growth, guidance and basic survival needs. The rules and laws of one's life come from without. One's ability to perceive, reason and evaluate are developing; one's ego strength is developing. There is not much of a self-concept or ego-identity yet. As one moves through adolescence and into early adulthood, one develops a sense of autonomy, of independence. An interiorization process takes place. One wants to judge things for oneself. One sorts out and tries out a number of roles and self-concepts, and begins to seek a consistent identity. Then a critical period comes again. One reaches the limits of independence and attempts to cling to a consistent ego-identity. One discovers one's finitude, the mysterious complexity of life and identity. One senses a larger meaning to existence than one can adequately conceptualize in philosophical or even religious language. One senses an identity and a law of life deep within one's being. The breakthrough and rebirth comes when one ceases to sense this movement and experiences with a certainty the self beyond the ego, a law and unity to life beyond conceptual understanding. The self becomes the core of one's identity and a paradoxical surrender to the inner law of one's being, to the Ground of Being brings self-fulfillment.

Research into Faith Development

Several research projects are being carried on to map out the developmental stages of faith development. One such project is being done at Harvard University Divinity School by James Fowler. Lawrence Kohlberg has developed a paradigm of stages of moral development and Eric Erikson has developed eight critical stages of the life cycle. Fowler is developing a stage theory of faith development. Fowler has conceptualized six stages each of which are correlated with six variables. And as one would expect the developmental theorists find that in all of these various developmental typologies the stages roughly parallel one another. I shall not review any of these typologies. I shall merely comment on Fowler's definition of faith and his structural approach. Then I shall quote Fowler's description of the sixth stage and offer Kohlberg's comments on a relationship between his stages and Fowler's. Finally, I shall comment on a seventh stage Kohlberg is adding to his scheme.

Fowler defines faith as a knowing; "the knowing or construing by which persons or communities recognize themselves as related to the ultimate conditions of their existence"; as an integral act of knowing and valuing: "a knowing or construing in which cognition (the 'rational') is inextricably intertwined with affectivity or valuing (the 'passional')." As relational: "the response to one's sense of relatedness to the ultimate conditions and depths of existence"; relational in a tri-polar way: "a sense of relatedness to the ultimate conditions of existence which simultaneously informs and qualifies our relations and interactions with the mundane, the everyday, the world of other persons and things."[50] Fowler approaches faith in the same holistic, contextual way we have been approaching mystical experience as the ultimate faith experience and attempting to define the conditions and structure of this experience.

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[50] James W. Fowler, III, "Toward a Developmental Perspective on Faith," Religious Education vol. 69, #2 (March-April, 1974), pp. 207-208.

Fowler also defines faith as having an outer and inner structure, though the main thrust of his research is on the inner structure of faith. The outer structure refers to the community and symbol system in which faith lives and is maintained. It is:

> a tri-polar or conventional relationship between persons, and between them and shared visions of excellence of being. . . .'reality' is a shared construct which is covenentally maintained. (_Covenant_ means a binding of persons in mutual trust and loyalty before and with a transcendent center of value, toward which each also stands in a relation of trust and loyalty.) The maintenance of 'reality' requires constant renewal and transformation. The trust and loyalty to each other--and to each other in a shared vision of excellence of being--must consistently be developing and revivifying. . . .It requires the continual emergence of _fresh apprehensions of excellence of being._[51]

This outer dimension is in a dynamic and dialectical relationship with the inner structure of faith. In the introduction we made a distinction between faith and belief and how they are integrally related but irreducible. In this chapter we saw the distinction between intrinsic and extrinsic religion. These distinctions point to religious experience as a deeply personal, interior experience but an experience which is understood and expressed through the social. Man's ultimate experience is one of communion and the symbol system which evokes and expresses this experience cannot be other than communal. But we must remember that the inner and the outer are not reducible and are in a dialectical relationship.

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[51] _Ibid_., pp. 209-210.

The intrinsic core faith-experience is a constant challenge to any belief system or social system which falls out of harmony with that experience. We cannot reduce religion to pure functionalism especially its integrative function in the personality and society. Just as the mystical experience can bring the death of ego, so can religion also be disintegrative of the society which makes an idol of its belief or political system including its own. Society has a modal personality and therefore, in an analogous way, an ego and a self. Our discussion of the ego and the self applies to the modal personality of our society as well.

The inner structure is faith as knowing. Because faith is an act of the whole person, faith-knowing "is simultaneously orientation and arousal, perspective and motivation, indicative and imperative."[52] In our approach and in Fowler's there is a focus on structure rather than on specific content. The focus is on faith "as a way of knowing and constructing, rather than as that which is known and construed"; on "knowing and valuing as patterned processes rather than as knowledge and values."[53] This kind of approach and focus has its parallels in theories of cognitive and moral development such as Piaget's and Kohlberg's theories. One of the significant aspects of this whole approach is that it points to the fact that "the same or similar content of faith may be appropriated in quite different ways by persons whose faith-knowing is structurally at different stages."[54] Such an approach has the same implications on a sociocultural level in comparative religion.[55] However, one should be careful not to abuse developmental stage approaches by making it a weapon of discrimination in ideological, religious or racial warfare. Fowler gives warning to anyone using such data:

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[52] Ibid., p. 211.

[53] Ibid.

> each stage of faith has its own particular wholeness, grace and potential integrity. The stages numbered higher do not necessarily imply that persons so described are more serene, more genuine, or more faithful than persons who may be described by stages with lower numbers.[56]

Fowler's stage differentiation is tentative and research on them is in progress. I shall not present them in detail but only give his description of stage six which is the mystical level of appropriation of faith experience. Stage VI, Universalizing, approaches a description of the mystic as we have been presenting him:

> This stage wants to characterize an integration of life in faith in which immediacy of participation in the Ultimate is the fruit of development, of discipline, and, likely, of spiritual genius. The rare persons who may be described by this stage have a special grace that makes them seem more lucid, more simple, and yet somehow more fully human than the rest of us. Their

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[54] Ibid., p. 212.

[55] Cf. Robert Bellah, Beyond Belief (New York: Harper and Row, 1970), Chapter 2, "Religious Evolution."

[56] Ibid., p. 214.

> love for and communion with God seems unselfconscious and fully integrated into a life of activity, responsibility and of generative, practical concern for the fulfillment of what Jews and Christians call the Kingdom of God. Their community is universal in extent. Particularities are cherished because they are vessels of the universal and are thereby valuable apart from any utilitarian considerations. Life is both loved and held loosely. Such persons are ready for fellowship with persons at any other stages and from any other faith tradition. They seem instinctively to know how to relate to us affirmatively, never condescendingly, yet with pricks to our pretense and with genuine bread of life.[57]

A further note to be made is that although the focus is on structure and process rather than specific content, the content of faith (belief) is inseparable in a dialectical process of growth in the concrete. When we discuss the structure within Zen Buddhism and Christianity, specific content will have to be introduced to some degree.

Lawrence Kohlberg comments on the various ways of relating to the Absolute correlative to his stages of moral development, suggesting that other aspects of faith development will correlate with his stages as well:

> At our moral Stage 1, divinity is bound to be an authority who is the ultimate dispenser of punishment and reward. At moral Stage 2 one of our children says, 'You be good to God and He will be good to you.' The relation of man and God is one of exchange and trade. At moral Stage 3 the notion of divinity as moral ideal, as an ideally good person, as the carer and protector of goodness is first entertained. At moral Stage 4 divinity is first seen as law-giver, bound by law and the ultimate ground of order. At moral Stage 5 divinity or the ultimate becomes identified with or is the ground of inner freedom, individuality, and

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[57] *Ibid*., p. 218.

UMI

responsibility.[58]

Kohlberg goes on to say that the critical question for which data is not yet available is whether "both psychologically and philosophically moral development precedes (and causes) faith development or vice versa."[59] He hypothesizes "that development to a given moral stage precedes development to the parallel faith stage."[60] He also believes "that faith is grounded on moral reason because moral reason 'requires' faith rather than that moral reason is grounded on faith."[61] I am inclined to believe that developmentally moral development may precede faith development but ultimately moral experience will be grounded in the mystical faith experience.

In postulating an additional metaphorical notion of a Stage 7, Kohlberg does suggest an ultimate stage of faith 'required' for his Stage 6 of universal moral principles.

> This faith orientation does not basically change the definition of universal principles of human justice found at Stage 6 but it integrates them with a perspective on life's ultimate meaning.[62]

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[58] Lawrence Kohlberg, "Education, Moral Development and Faith," Journal of Moral Education vol. 4, #1 (October, 1974), pp. 13-14.

[59] *Ibid.*, p. 14

[60] *Ibid.*

[61] *Ibid.*

[62] *Ibid.*

Ultimate moral maturity requires a mature solution to the question of the meaning of life, a confrontation with the questions of why be moral? why live? and how does one face death? This ultimate philosophical or religious question cannot be resolved on purely rational grounds. However, Kohlberg feels that the meaningful solutions which the state of Stage 7 brings are compatible with rational universal ethics. He suggests Stage 7 involves a contemplative experience of a nondualistic variety. Kohlberg describes the movement towards Stage 7 and I propose that he is describing what we have discussed as the death of the ego and a rebirth of the self. The movement starts with despair. "The meaninglessness of our lives in the face of death is the meaninglessness of the finite from the perspective of the infinite."[63] When we discover the finiteness and inadequacy of the ego-identity, there is a despair and we must let go of our ego-identity. This surrender and death occasions a rebirth of a spiritual identity at the depths of one's being. It is a being grasped by the power of Being and recognizing our strength in our weakness. Kohlberg uses the same figure/ground imagery we referred to earlier, and speaks of the shift from ego to self, from figure to ground. He says:

> The resolution of despair which we call 'Stage 7' represents a continuation of the process of taking a more cosmic perspective whose first phase is despair. It represents, in a sense, a shift from figure to

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[63] Ibid., p. 15.

> ground. In despair we are the self seen from the distance of the cosmic or infinite. In the state of mind we metaphorically term Stage 7 we identify ourselves with the cosmic or infinite perspective itself, we value life from its standpoint. At such a time what is ordinarily background becomes foreground and the self is no longer figure to the ground. We sense the unity of the whole and ourselves as part of that unity. This experience of unity, often treated as a mere rush of mystic feeling, is at Stage 7 associated with a structure of ontological and moral conviction.[64]

Progression and Stages

Several times we have discussed the necessity of working through or of an integration process which must precede or follow mystical experience. Various types of developmental progressions have been mentioned: the progression of heteronomy, autonomy and theonomy; the stages of moral and faith development and the development of ego-strength. The central progression or stage transition in the mystical tradition is the death and rebirth of identity, the discovery of self-identity. It is a conversion experience, a Copernican revolution in one's psyche and world-view. It is changing from a tadpole to a frog.

In the following section I would like to introduce Roberto Assagioli's view of the stages of the process of transformation and indicate some connections with Kübler Ross' stages of dying.

Assagioli

Assagioli's psychosynthesis is a very helpful model of transpersonal psychotherapy as we have mentioned several times. The focal problem is the problem of inner unity. Assagioli confronts the issue of identity and proposes a scheme not too different from the one we have been developing. There is a recognition of a dual sense of self and an apparent duality. He distinguishes a little self and a higher Self:

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[64] *Ibid*.

> The real distinguishing factor between the little self and the higher Self is that the little self is acutely aware of itself as a distinct separate individual, and a sense of solitude or of separation sometimes comes in the existential experience. In contrast, the experience of the spiritual Self is a sense of freedom, of expansion, of communication with other Selves and with reality, and there is the sense of Universality. It feels itself at the same time individual and universal.[65]

Our distinction between self and ego correlates for the most part except for the addition of a further nuance to the nature of self-identity. The higher Self is a center of identity in the superconscious (the realm of latent higher psychic functions, intuitions and spiritual energies). The higher Self is the center of identity beyond consciousness.[66]

The distinctions are also made between ego-identity, development of ego strength, and Self-identity and a new reintegration. Assagioli speaks of this in terms of a personal psychosynthesis, in which a majority of people are involved, and a spiritual psychosynthesis, a higher integration process

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[65] Roberto Assagioli, Psychosynthesis (New York: Viking Press, 1970), p. 87.

[66] Ibid., pp. 17-18.

UMI

centered on the higher Self. Assagioli acknowledges the existence of spiritual experience and he desires to assist persons to the direct experience of spiritual reality. He takes a neutral position with regard to the necessary formulation and institutions arising from such experience:

> Psychosynthesis definitely affirms the reality of spiritual experience, the existence of the higher values and of the 'noetic' or 'noological' dimension (as Frankl aptly calls it). Its neutrality refers only to the second phase: that of the formulations and the institutions. It appreciates the necessity of such formulations and institutions, but its purpose is to help to attain the direct experience.[67]

Assagioli is interested in making available to people the core religious experience of all religions. Psychosynthesis is his contribution to the convergence of religions and to an appreciation of religious pluralism.

Four stages to attaining harmony are suggested: self-knowledge; control of various elements by disidentification; realization of one's true Self; psychosynthesis. Self-knowledge or awareness seems to be the beginning of all wisdom. One must gain entrance into all the levels of consciousness. Once the levels of consciousness have been discovered one should take possession of them and acquire control over them. The key to control is a basic psychological principle of disidentification:

> We are dominated by everything with which our self becomes identified. We can dominate and control

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[67] *Ibid*., p. 195.

everything from which we disidentify ourselves.[68]

Identification and disidentification are both used in meditation procedures and are both complementary perspectives of the same process, i.e., as a movement toward a state of identification with all that is or a movement away from separateness or duality. Once we gain access and some control we can utilize the energies of various levels of consciousness. Next, comes the very arduous and long endeavor of discovering one's true Self, a program of psychosynthesis. Such an endeavor requires a plan of action, an inner program. But not everyone can operate so rationally. Some prefer to be more spontaneous and intuitive, and have a positive dislike for planning. Assagioli has a clear respect for personality differences. One must respect both types, but know the strengths and weaknesses of both as well. Those who have a "plan of action" or "inner program" must be careful of being too rigid and too rational about their ideal mode. The more spontaneous and intuitive types who wish to be led by the Spirit within are in danger of being too passive and too negative in their focus on removing the resistances and obstacles to communication with the Spirit. They are also very vulnerable during periods of aridity and darkness.[69]

Assagioli also discusses the stages of self-realization and the difficulties involved. A distinction is made between self-realization and Maslow's self-actualization. Self-actualization does not necessarily include the spiritual level and may only be a personal psycho-synthesis. Realization of the self involves the experience and awareness of the synthesizing spiritual center.[70]

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[68] _Ibid_., p. 22.

[69] _Ibid_., pp. 26-27.

There are four critical stages: crises preceding the spiritual awakening; crises caused by the spiritual awakening; reactions to spiritual awakening; and phases of the process of transmutation.[71]

A crisis or crises are usually required to precipitate significant personal change. The seriousness of the crisis is relative to the level of tolerance a person has for pain and suffering, and the strength of one's defense mechanisms. It is usually a great threat to one's ego-identity, humiliating and a blow to one's pride. Also, to enter the unknown is a great risk to one's sense of security. The average person may have a premorbid personality, be totally into commonsense reality and probably extrinsically religious. The precipitating stress may come suddenly or gradually build up inner tension. A vague or elusive sense of dissatisfaction or "lack" is felt inside. One begins to sense the unreality and inadequacy of the commonsense world-view. Such a sense of doubt and breakdown of suspension of disbelief may scare a

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[70] *Ibid*., pp. 37-38.

[71] *Ibid*., p. 40.

UMI

person into running back deeper into commonsense reality in a search for more reinforcement of that reality by working more and gaining more material security. Eventually the inner disturbance erupts into a moral crisis. Ego-identity is shattered and a person may even become suicidal. Of course, this sequence is a caricature which fits no one exactly. Individuals differ widely in inner experience and reactions to these inner stirrings. The type of crisis we are pointing to is different from conflicts within the ego-identity or between ego and the world. The differentiating criterion is the awakening of a sense of a deeper spiritual ache which makes a division between the ego and a deeper sense of yearning within.

If a breakthrough occurs, it may feel like the earth beneath one's feet has fallen away. To the religiously oriented or spiritually oriented it may bring joy, energy and recognition of what they were craving for. To others it may bring confusion and cause defensiveness. There may be a great deal of emotional upheaval, uncontrolled and unbalanced behavior. To someone who does not consider the possibility of a spiritual awakening it could be seen as psychotic. Identity with God or a spiritual reality is a critical issue in this experience. There may be an accompanying awakening of parapsychological perceptions as well as visions and hearing voices. None of this should be dismissed but critically evaluated and use of spiritual discernment is important.

Reactions to such a spiritual awakening vary. The joy of insight and mental illumination may be profound and last for a long time. One feels a depth of meaning, purpose, and oneness to life. There is an effusive out-pouring of love. But it is bound to cease. Ego-identity is only temporarily overpowered and not yet permanently transformed. The ego-identity re-awakens and reasserts itself with renewed force. Ego-identity won't die that easily. The rational, common-sense mind will challenge the validity of such an experience. The stages of reaction as Assagioli describes them reflect the stages of dying of Kübler Ross as well as suggesting the dark night of the soul:

> At times the reaction becomes intensified to the extent of causing the individual even to deny the value and reality of his recent experience. (Denial) Doubts and criticism enter his mind and he is tempted to regard the whole thing as an illusion, a fantasy or an emotional intoxication. He becomes bitter and sarcastic, ridicules himself and others, and even turns his back on his higher ideals and aspirations. (Anger) Yet, try as he may, he cannot return to his old stage; he has seen the vision, and its beauty and power to attract remain with him in spite of his efforts to supress it. (Bargaining) He cannot accept everyday life as before, or be satisfied with it. A 'divine homesickness' haunts him and leaves him no peace. Sometimes the reaction presents a more pathological aspect and produces a state of depression and even despair, with suicidal impulses. (Depression) This state bears a close resemblance to psychotic depression or 'melancholia' which is characterized by an acute sense of unworthiness. . .a keen and painful sense of intellectual incompetence; a loss of will power and self-control, indecision and an incapacity and distaste for action. But in the case of those who have an inner awakening. . .the troubles should not be considered as a mere pathological condition; they have specific psychological causes.[72]

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[72] *Ibid*., p. 47.

In dealing with someone going through this phase, it should be made clear that it is a phase which could not and will not last. One should convey an understanding of the nature of such a crisis and support the process.

From this point onwards there is the ebb and flow of personality transformation. The life/death process of living and spiritual transformation becomes more clear and meaningful but such awareness does not necessarily reduce the pain and suffering involved. Difficult partings with aspects of ego-identity may bring exhaustion, insomnia, aridity and depression. The stages of dying may be in evidence at periodic stages of integration and letting go.[73]

Mysticism and Schizophrenia

In The Varieties of Religious Experience William James recognized a connection between mysticism and schizophrenia or what he called a "diabolical mysticism, a sort of religious mysticism turned upside down." He noted similarities and the need for differentiating criteria for inner experience as we have for outer experience:

> The same sense of ineffable importance in the smallest events, the same texts and words coming with new meanings, the same voices and visions and leadings and missions, the same controlling by extraneous powers; only this time the emotion is pessimistic: instead of consolations we have desolations; the meanings are dreadful; and the powers are enemies to life. It is evident that from the point of view of their psychological mechanism,

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[73] Except for quotations, this has been a general interpretation of Assagioli's stages in terms we have been developing.

> the classical mysticism and these lower mysticisms spring from the same mental level, from that great subliminal or transmarginal region of which science is beginning to admit the existence, but of which so little is really known. That region contains every kind of matter; 'seraph and snake' abide there side by side. To come from thence is no infallible credential. What comes must be sifted and tested, and run the gauntlet of confrontation with the total context of experience, just like what comes from the outer world of sense.[74]

Of course, Anton T. Boisen, a founder of the movement for clinical pastoral training, had a deep appreciation, from personal experience and years of pastoral work, of the interrelationship between some forms of religious experience and some forms of mental disorder.[75] In Religion in Crisis and Custom Boisen expanded his thesis into a social psychological theory of crisis. He says, "My thesis is that religious experience is rooted in the social nature of man and arises spontaneously under the pressure of crisis situations."[76] We saw earlier how crises precipitate crises of identity and mentioned how crises are precipitating factors in any deep personality change. Religion itself challenges the conscience and complacency of man. Boisen says:

> In such periods of crisis religious concern is much in evidence and the creative forces are exceptionally active. So also are the forces of destruction. These

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[74] William James, The Varieties of Religious Experience (New York: Mentor Books, 1958), p. 326.

[75] Anton T. Boisen, The Exploration of the Inner World (New York: Harper and Row, 1962).

[76] Anton T. Boisen, Religion in Crisis and Custom (New York: Harper and Row, 1955), p. 3.

> are periods of seething emotion which tend either to make or break. We therefore frankly acknowledge that religion is associated with mental illness. That follows from the fact that religion is concerned with that which is not yet but ought to be both in personal character and in social order, and that it is ever religion's task to disturb the consciences of men regarding the quality of the life they are living and the failure to achieve their true potentialities.[77]

There are many theories and therapeutic approaches to schizophrenia. Among the many theories is a new direction in understanding and treatment which relates to Boisen's and Assagioli's approach to the interface between psychosis and religious experience. It is this new direction which we will look at. This approach sees psychosis as part of an ongoing, constructive process in which the individual attempts to correct the inadequacy of his functioning. One spokesman of this view is R. D. Laing who says, "Madness need not be all breakdown. It may also be breakthrough."[78] Laing also makes clear references to a religious dimension to some psychotic experiences:

> Certain transcendental experiences seem to me to be the original well-spring of all religions. Some psychotic people have transcendental experiences.[79]

This approach to schizophrenia is an attempt to supply a humanistic base for a self-reconstitution process via the psychotic experience. The language system and communal support system being designed comes close to the mystical tradition which is a support and symbolic system for following the mystical path and integrating mystical experience. The similarities and differences between mysticism and schizophrenia will highlight the points at which the psychological and religious traditions can learn from one another.

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[77] Ibid., p. 41.

[78] R. D. Laing, The Politics of Experience (New York: Ballantine Books, 1967), p. 133.

[79] Ibid., p. 137.

Both the mystical and psychotic experiences involve an identity split between the self and the ego (ego-identity) or a blurring of identity because of greater inner awareness. There is an opening of the receptive mode of consciousness with a flooding in of new dimensions of awareness, unconscious material and a flood of imagery. There are audio and visual hallucinations. Many strange feelings are felt. Normal daily routines of sleeping, eating and dreaming are disrupted. There is a dissolution of social attachments. The intense experiences seem to peak and last only a limited time with a sense of peace following.

The differentiating aspects are more complicated and nuanced. One major difference is in the social context of the experience and the mind-set of the mystic and the psychotic. The mystic usually belongs to some religious tradition, has communal support, communal sanction and a body of literature which describes major aspects. The mystical path is presented as an ordered movement with positive goals. Thus the mystic has a positive expectant attitude.

UMI

The psychotic is usually unprepared for the experience, has no communal support for what is being experienced as being a positive process, rather it is seen as illness, destructive and a frightening experience. Laing and others are trying to correct this by supplying a supportive community in which one can be guided through what is viewed as a positive self-reconstitution process.[80]

The psychotic is not prepared to enter the inner world of imagery and fantasy which a shift from the action to the receptive mode brings. The rational mind is exhausted in its attempts to deal with double bind situations and the receptive mode of consciousness opens awareness to the repressed, the unconscious and the deeper levels of inner awareness. Also, there is loss of the usual control of the action mode which frightens the psychotic. The psychotic is overwhelmed and fearful. We see a similar process in the LSD trip which a person is not prepared for; one panics at the loss of control and then psychotomimetic features arise in a "bad trip."

The mystic awaits inner experiences with a sense of awe and expectancy. Meditation also prepares one for the gradual release of imagery and fantasy. The mystic also utilizes meditations which keep the attention focused through using a mantrum, mandala, or koan. It is a centering point of attemtion to return to any time inner imagery or fantasies carry one off. The mystic has a period of preparation and consciousness of the inner life develops progressively in a generally expectant way.

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[80] Jungian analyst John W. Perry has developed a stage sequence of ten archetypal images and themes which psychotics seem to go through. Perry guides psychotics through a reconstitutive process and is able to anticipate archetypal themes. He has established a house in San Francisco in which a small supportive community lives to aid persons through their experience. Cf.: J. W. Perry, "Reconstitutive Process in the Psychopathology of the Self," New York Academy of Science vol. 69, art. 3 (1962), pp. 853-876. Also, The Far Side of Madness (Prentice-Hall, 1974).

The psychotic has a strong ego-identity and clings to this identity as the only identity which allows one to cope with the life situation. Loss of this identity is fought against. Ego-loss is resisted at all costs. This resistance increases the pain and suffering, and the probable detachment from the body. A sense of utter panic and terror arises when control of identity is threatened.

The mystic has a sense of positive surrender to the loss of ego-identity. In fact, meditation, renunciation and other ascetical practices are all consciously chosen means to the experience of the death of the ego. Self discovery comes through the emptying of ego-identity. There is an experience of deep peace and release in the surrender of the ego and the discovery of the self.

The psychotic experiences a radical isolation and sense of aloneness. One is cut-off, misunderstood and isolated even from loved ones. They have no way of communicating with the psychotic and the psychotic is at a loss for words to describe what is happening. One tends to withdraw from the painful inability to relate to loved ones into a private sanctuary and private language.

The mystic experiences communion and presence. One is overwhelmed with an experience of power and beauty which words fail to communicate with any adequacy. However, the experience of union is deeper and the grounds for communication. The inadequacy of language is acceptable and there is a tradition of religious language both mystic and loved ones may draw upon to communicate with. There is personal validation and a shared religious context for the experience.

The psychotic is usually confused by the predominance of the receptive mode which is resisted. The psychotic is exposed to levels of the unconscious but does not usually let go to the extent that there is an experience of union with the Ground of Being. Everyday reality and incipient mystical reality are confused. Inner and outer reality are separated. The mind is experienced as split and the incipient deeper sense of self is confusing. However, transcendental experiences can sometimes occur as Laing has indicated if the psychotic can be guided into letting-go.

The mystic is prepared for insight into the paradoxes of life. The paradox of union, of life through death, of redemptive suffering and others are subjects of meditation. There is an expectancy of finally "seeing" when the eyes of faith, of seeing mystical reality which integrates opposites come into consciousness. The mystic knows one can use both the rational and the intuitive in a balanced way. Inner and outer reality are integrated.

The psychotic is also preplexed by a lack of control and a seeming control by external powers. Ideation and fantasies run on and one acts impulsively as though an external power were in control of one's mind and actions.

The mystic looks to surrender to the Ground of Being. Being grasped by a power beyond oneself begins in meditation experiences and becomes more intense as one progresses along the mystical path. The mystic trusts the experience as a surrendering to the mystery of life. It is a sacred and meaningful experience.

The psychotic looses the ability to act and relate to social situations in a meaningful way. Life's meaning is confused, empty and seemingly inconsequential. Withdrawal from social interaction is a consequent.

The mystic is highly motivated by the experience with a compelling sense of ethical action. Positive changes in behavior are expected; one is more motivated to overcome the barriers to growth in love and virtue. One has a greater sense of finiteness, sinfulness and humility.[81]

It should be noted that the above differentiations between the psychotic's experience and the mystic's are not absolute. In reality the characteristics of both intermingle.

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[81] The above differentiation of mystical and psychotic experience relies very heavily on an article by William R. Rogers, "Breaking the Boundaries of Normal Ego States: Psychopathology versus Mysticism," unpublished manuscript, Harvard Divinity School, Cambridge, Mass., 1974.

William Rogers says,

> . . .although one can cite similarities and differences in the descriptive account of psychopathic 'breakdown' and spiritual 'breakthrough,' the columns above are separated mainly for the sake of theoretical analysis and hence belie some weaving back and forth between confusion, calm, fear and hope, destruction and new creation that is often felt in the experience itself.[82]

Interweaving is to be expected and clear rational differentiations in specific cases should not be expected. Rogers continues:

> Madness and creativity are neither exclusive nor an identity. Religious insight should neither be claimed only when there is a demonstrable exclusion of all pathological tendencies nor attested only when there are abnormal aberations. This is to say that in individual cases it is never easy to make a clean judgment regarding authentic religious experience versus pathological experience. Nor do I think it is desirable. To do so would violate both our empirical wisdom that human experience particularly of an 'extraordinary' sort is vastly too complex for easy categorization.[83]

In his article, Rogers constructed two lists of factors which, if present could make a psychotic experience more constructive, and a set of factors which, if present, could influence one on a mystical path in a pathological direction.

Factors which could aid in making a psychotic-like experience ultimately constructive:

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[82] Ibid., p. 30.

[83] Ibid.

1. The influence of a set of expectations surrounding the experience of release from typical ego boundaries which are supportive and anticipatory of significantly meaningful experience.

2. The context of interpretation and understanding that is perceived as trustworthy prior to the experience and accessible following the experience.

3. An environment of patience, receptivity, inquiry and openness in the community of supportive persons surrounding the experience.

4. The availability of a symbol system, of language and myth that offers interpretive clarity for the experience relative to growth rather than regressive decomposition.

5. Personal encouragement in the probing of significant meanings in the experience.

6. A sense of the value of all experience in a purposefully creative universe. (In exception to organically grounded psychopathological experiences.)[84]

Laing, Perry and others who have set up homes for psychotics are attempting to fulfill all of these factors.

Some of the factors which have a pathological influence:

1. Marked characteristics of withdrawal from relationships over a period of time.

2. The emergence of narcissistic claims of identification with the divine issuing in a kind of idolatry of the self.

3. Strong evidence of continued projective mechanisms which betray a 'mystical vision' that is too closely identified with self-fulfilling prophesies and surrounded by a kind of defensiveness which excludes challenge or a legitimate contradiction.

4. The generation of a sense of compelling individual mission that must be performed at the expense of manipulation of others.

5. The reasonable recognition of displacement of psycho-

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[84] *Ibid.*, p. 132.

> logical components from loved or hated human relationships on to the 'holy other.'
>
> 6. The apparent rationalization of defense mechanisms against profound loneliness or other painful personal realities.[85]

The clustering of descriptive characteristics differentiating the psychotic experience and the mystical experience is legitimate and helpful but one should recognize at the same time that

> a) the experience of one may, under certain conditions, merge toward or into the experience of the other, and
> b) that any experience of ego loss, however interpreted by psycho-diagnostic or religious categories, may, in its potentialities, have the constructive seeds of new insight, constructive growth and significant revelation.[86]

Identity is a fragile psycho-social reality and requires a balancing of many aspects of the personality and social environment.

Also, the danger of encapsulation in the action mode and commonsense reality or the receptive mode and mystical reality are both dangerous and destructive. One must live in and acknowledge the integral unity of both, like a good amphibious frog.

We should also be aware of the fact that Maslow's studies of "peak experiences" omit all the negative components of the experience. One may argue whether Maslow really discusses mystical experience in any adequate way if he chooses to overlook an integral aspect of the experience and the mystical path. In defining "peak experience" Maslow says,

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[85] _Ibid._, p. 33.

[86] _Ibid._

> . . .B-love experience, the parental experience, the mystic, or oceanic, or nature experience, the aesthetic perception, the creative moment. . .These and other moments of highest happiness and fulfillment I shall call the peak experiences.[87]

And by his own admission, Maslow omits what he feels are the negative components of these experiences:

> I made no effort to explore, nor did any of my subjects spontaneously speak of what may be called the 'nadir experience,' e.g., the (to some) painful and crushing insights into the inevitability of aging and death, of ultimate aloneness and responsibility of the individual, of the impersonality of nature, of the nature of the unconscious, etc.[88]

These limitations and context of Maslow's studies should be noted. I believe his data and view is partial but still useful.

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[87] Maslow, Toward a Psychology of Being, p. 73.

[88] Ibid., p. 84.

Chapter 5

LIFE IN THE WORLD

The Spiritual and the Moral Life

During the preceding chapters various aspects of mystical experience and dimensions of the mystical path have been discussed. The basic structure of religious experience and spirituality as a way of ultimate transformation were articulated in the terminology of the human sciences and transpersonal psychology in particular. The central focus was contact and growing union with the Ground of Being. We discussed the means, the stages, and transformative effects of the spirituality of the mystic. Implicit in all those discussions was another perspective, the moral dimension of life and the mystical path.

We have emphasized the integral unity of human experience in discussing the modes of consciousness, the types of knowledge and cognitive representation, and the emotional, intellectual, and behavioral aspects of life. In discussing life in the world and the moral dimension of the mystical path, the moral life should not be seen apart from its integral relatedness to the various aspects of the process of transformation we have studied thus far. The issue is the same, namely, the structure and conditions of possibility for living a moral life. The spiritual life and the moral life are another mutually defining polarity integrated in holistic living. Neither is the means to the other. One does not become more moral in order to be more spiritual nor vice versa. Like the spiritual life, the moral life is a matter of degrees of interiority, selflessness and contact with Reality. The end of both is the integral unity of the moral and spiritual life in a life of union and loving service. It is a question of contemplation in action, the fifth state of consciousness. It is a question of how to keep the experience of the Ground of Being alive and vital in our preoccupations with all the specific activities that conscientiousness requires from day to day. It is a question of how to keep a sense of oneness, respect and reverence for other persons and for nature alive when most of our relationships are those of use.

Characteristics of Mystical Experience and Moral Implications

The characteristics of mystical experience have moral implications. The core experience of calm, peace and union are a basis for love and compassion toward others and nature. The insight into reality and cognitive certitude give transcendent meaning, value and purpose to one's moral life. The changes in attitude and behavior move one toward reconciliation within oneself, with nature, others and the Ground of Being. The other becomes oneself. Ethical insight accompanies the mystical experience. While in one of Franco's prisons, Arthur Koestler had the following mystical experience and insight:

> It struck me as self-evident that. . .we were all responsible for each other--not only in the superficial sense of social responsibility, but because, in some inexplicable manner, we partook in the same substance or identity, like Siamese twins or communicating vessels. . .if everybody were an island, how could the world be a concern of his?[1]

The concept of bi-modal consciousness also reflects two ways of morally relating to others and nature. The utilitarian relates to others and nature as means to ends. The receptive mode of consciousness predominates in the loving person who can experience others as ends in themselves and the moment as a value in itself. There is the difference of functioning from deficiency motivation and cognition or from being motivation and cognition.

Integration, Shift in Identity and Moral Implications

The effects of meditation have moral implications. To be less anxious, less tense and less defensive allows one to be more free to be moral. The integration of levels of consciousness and increased contact with Reality allows one to know what the situation is. The cultivation of intuition and contact with the supraconscious is a primary factor in moral decision-making.

The shift in identity so central to the mystical path has many moral implications. With the death of the ego, the sense of separateness and egotism are abolished. With the destruction of egotism go all that flow from egotism, namely, conflict, grasping, aggressiveness, selfishness, cruelty, malice and other forms of evil. When one's identity is beyond belonging-identity, one is not threatened by attacks on one's self-concept in which one's core identity is no longer invested. Moreover, one can empathize and pass-over into the reality of another person in a very profound way without loss or threat to one's own identity. Thus the mystic can empathetically appreciate the multiple realities and their symbol systems of others and respond in a deeply personal way to the problems of others. The mystic is not encapsulated and is free to explore the social realities he responds to and creates.

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[1] Arthur Koestler, The Invisible Writing (London: 1954) pp. 355-356.

Self-identity brings the deepest level of knowledge, contact with Reality and with the supraconscious. This is the source level of creativity and the profoundest intuitions of a person. Contact with the supraconscious is the divine in man; contact with the supraconscious is the ultimate defining relationship of man's identity. The supraconscious as a source of creativity in all fields of endeavor has been evident throughout history.[2] It has a very decisive role in religious and moral creativity. In mystic selflessness, with the death of the ego, one becomes possessed by the Ground of Being, by the supraconscious. Such identification brings about self-transformation into loving persons. A sociologist who has made extensive study of the nature of love and altruism, Pitirim A. Sorokin, says,

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[2] Pitirim A. Sorokin, The Ways and Power of Love (Chicago: Henry Regnery Co., 1967), pp. 98 ff.

> It is not incidental that explicitly or implicitly all eminent altruists identify themselves with the highest and sublimest values: God, Tao, Jen, Logos, the Inner Light, etc., and always Love at its purest and best. . . To sum up: only this sort of self-identification is instrumental in altruistic transfiguration of human beings.[3]

It is important, however, to discern contact with the supraconscious from the tricks of ego-identity and a mere intellectual, ideological identification with the concept of oneness and contact with the Ground of Being. Sorokin says:

> When self-identification with positive or negative values remains purely ideological, without changing respectively the overt behvaior of a person; or when it is purely intellectual, and does not permeate one's 'heart,' emotions, and volitions, such a purely ideological self-identification remains largely ineffective; ordinarily it even fosters egotism.[4]

A further comment by Sorokin indicates that it is not impossible to live altruistically in the ordinary world:

> Finally, an overwhelming majority of good neighbors and a number of outstanding altruists have been born and raised in an ordinary sociocultural environment. They have not withdrawn into a hermitage, nor have they become wandering pilgrims, nor have they entered a

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[3] Ibid., p. 75.

[4] Ibid., p. 178.

> monastery or brotherhood. Without leaving the busy world of social life, hundreds of thousands of individuals have become good neighbors, and many have grown into eminent lovers of man and of all living creatures.[5]

The Social Context of Mysticism and the Moral Life

Turning to the social context and structure of the mystical path, the moral life of the mystic has a social base. Charismatic and paradigmatic figures in history have always been a source of moral inspiration to the discovery of the "good life," the moral life. Christ and Buddha are both paradigmatic figures as well as the saints who followed after Christ and the bodhisattvas who followed the path of Buddha.

Paradigmatic figures are models of interiority, of intention and of openness to Reality. Their uniqueness is in their style of living, their integral living of the Truth of life. Their way of life is what they hand on to their followers. Early Christians were called followers of the Way. They embody a set of moral principles and rules that followers may appeal to as a source for retrospective justification and as a prospective task to be accomplished. However, it is having the mind of Christ, or Buddha mind that is the key to the Way rather than any specific content which is socioculturally defined by a particular period in history. Karl Jaspers says that "in general, the content of their thinking cannot be ours, but their manner of thinking can show us the way."[6] Christ and Buddha were charismatic individuals who were alien to the world of everyday and who called for new ways of life and thought. Their minds were empty of ego-identity and had the empty-fulness of total openness to Reality.

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[5] *Ibid*., p. 251.

Even from the point of view of content their utterances had two prominent characteristics. The moral principles and ideals they lived and preached are vague and general with no defining criteria for application to specific cases. However, their moral principles and ideals have been continually found to have suggestive and persuasive relevance to concrete situations of human concern throughout the centuries.[7]

The insights of paradigmatic figures are impossible to encapsulate in books of rules and precepts to be followed and obeyed. Their insights may serve as guidelines which acquire regulative authority through the practical test of living with their "mind" and seeing the capacity of these insights to bear continuing relevance to concrete problems of deliberation and choice.[8]

Paradigmatic individuals are beacons by which to gain an orientation, not models to imitate. They call us to floodlight consciousness, to the depths of the receptive mode of consciousness, the source of contact with the supraconscious and the wisdom of the ages which we in turn can articulate for our times as a beacon for others. Thus, paradigmatic individuals become a foundation for personal morality in terms of its historic and dynamic source rather than in terms of an abstract model of reason and sentiment. The ultimate source of spirituality and morality are one, the dynamic, the experiential life/death process of living in contact with the Ground of Being.

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[6] Karl Jaspers, Socrates, Buddha, Confucius and Jesus: The Four Paradigmatic Individuals, Ralph Manheim, trans. (New York: Harcourt, Brace and World, 1957), p. 96.

[7] Antonio S. Cua, "Morality and the Paradigmatic Individual," American Philosophical Quarterly vol. 6, #4 (October, 1969), p. 326.

[8] Ibid.

Christianity and Buddhism are movements which share and continue the act of Christ and Buddha respectively. It is what they did in human history that is important. Their "mind" becomes the mind of their followers. Religious traditions are concerned with the reality of life and not ideas, except in so far as they embody themselves in life. Christianity and Buddhism participate in the historic continuity of purpose and intention first expressed in the life of Jesus and Buddha and first defined by their teachings. Christians and Buddhists are true to their traditions if they embody the intentions of their founders. Historic continuity of intention is the defining criteria for Christianity and Buddhism.

"Intentional activity," writes John Macmurray, "is the unity of two moments, an ideal moment which we call intention, and a material moment which we call an activity. . . a single unit of behavior."[9] Historic continuity of intention is the living integration of thought and action. Neither thought nor action alone can provide a criterion for continuity of a religious tradition with the paradigmatic founder. We must distinguish between reflection and intentional action. Macmurray says:

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[9] John Macmurray, The Clue to History (New York: Harper and Brothers, 1939), p. 6.

> Whereas in reflection we are engaged quite literally in changing our minds, in action we are engaged in changing the world. Action includes thought; it is not something which can be distinguished from thought. The life of reflection is not a different life from the life of action. It is a limitation of the life of action to one of its aspects. This is why we contrast ideas and real things. This is why ideas are true or real only through their reference to reality, and not in their own right. Reality is only to be found in action. Real things are the things we deal with in action, and therefore the whole life of thought has meaning only in reference to the full reality of intentional action upon the world which includes it.[10]

Making a further clarification, Macmurray explains that: "An intention is something that I am, *in fact*, trying to realize in action, not the conception of something that I might or ought to realize."[11] Hence, intention must also be distinguished from an ideal. "An ideal of life is precisely a conception which is not thought in terms of a practical intention."[12] An ideal is concerned with judgment, how life might or ought to be lived, with something to believe and hope in, and is not itself an intention informing a specific action.[13]

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[10] *Ibid*., p. 7.

[11] *Ibid*., p. 9.

[12] *Ibid*., p. 8.

[13] *Ibid*.

Continuity of action and continuity of purpose may either or both go astray during the course of history from the paradigmatic action of the founder of a religious tradition. Institutions or a belief system may either or both confirm or betray an historic continuity of intention. The ultimate criterion lies in the transcendent dimension of human experience and contact with the Ground of Being or the supraconscious. It is contact with the same transcendent/immanent Reality which was the same for Christ and Buddha. Discernment of such contact requires the utilization of the teachings of the founder and the tradition which interprets them as well as the use of reason, but the ultimate criteria is the voice of the supraconscious, the Ground of Being in intuition. The voice of the Ground of Being is not within man's rational control but is a gift dimension of human experience which requires mystic selflessness, a total self-emptying and surrender to a cosmic will which is at the same time one's fulfillment.

Thus, historic continuity of intention manifests itself in a way of life with one's action as the test of fidelity to this way of life. Edward Bozzo summarizes some of our main points:

> . . .continuity with one's paradigm consists in continuing his way of life. That is, the same general intention embodied in the life and expressed in the teaching of the paradigmatic individual informs the action of the contemporary attached to him. The chief advantage of this suggestion is that it moves beyond the pale of interior feelings of affinity of romantic cast, or empathetic imaginings of anti-

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> quarian kind, and reasserts the primacy of action as the ultimate test of loyalty to that personage.[14]

In each age, new typifications, corporate and individual, of the paradigmatic figures arise. These imaginative typifications or syntheses of the action of the paradigmatic figures should always remain probable and dynamic. The specification of the intention of Christ or Buddha is always an insecure, tentative and reversible judgment. And this is true whether one's interpretation of their intentionality is formed unsystematically or

> is the result of patient, analytic evaluation of imaginative and historical syntheses, weighing the merits of achieved typifications of Jesus, the net result of such endeavor remains probable only.[15]

Imaginative syntheses are necessary but limited. The danger of imaginative typifications outrunning their usefulness and becoming static barriers and even idols is a real one. There is a need for constant revision. The paradigmatic person is many faceted and different aspects become focal in different periods of history and for different types of people. A plurality of typifications are necessary and healthy. The ultimate test of these typifications should not be conceptual adequacy but the lived fidelity it stimulates. A mode of living is the prime criteria of fidelity to the paradigmatic founder.

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[14] Edward G. Bozzo, "Jesus as a Paradigm For Personal Life," Journal of Ecumenical Studies vol. 11, #1 (Winter, 1974), p. 60.

[15] Ibid.

The task of each generation and individual is to give flesh to the spiritual and moral structure of human existence as exemplified by the paradigmatic figures. Our task is to give content to the moral structure. "The spirit of the paradigm," writes Bozzo,

> is that of moral creativity within moral practice. In this way an historic source of moral practice leaves scope for emergent personal novelties. We as moral agents need to fit the insights of the paradigm to our own psychological, social and cultural milieu. Our own creativity consists in our ability to give the principles implicit in our moral practice a substantive, meaningful content.[16]

The structure of moral behavior functions as a vessel to be filled rather than substance to be ingested. The words and actions of the paradigmatic figures are what Cua describes as

> responses to the problematic situations which they encountered, these words and actions cannot literally be our own. Their particular insights and seeming appropriateness of conduct are tied to their historicity.[17]

Hence, it is within our own creative moral responsibility to embody their insights with our own style and in our own historical situation.

The Social Context of Good and Evil, Grace and Sin

Early in this chapter we discussed the intrapsychic dimensions of the spiritual life and their moral implications. Next we discussed the social context of mysticism and the moral life in interpersonal terms of Christ and Buddha as paradigmatic figures and historic continuity of intention as the criterion of fidelity for Christianity and Buddhism to their respective founder. Now, we shall look at the even broader societal context of Christian or Buddhist life and its goodness or evilness.

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[16] Ibid., p. 50.

[17] Cua, p. 329.

Person and society exist in a mutually creative relationship and one cannot be fully redeemed or converted without the other also being transformed. Personal conversion and self-transformation may take place first within the individual person but it cannot be whole unless the societal context also supports this interior transformation. Society with its social structures and institutions are constitutive of the human person. Peter Berger and Thomas Luckmann have stressed the historical and objective fact of the institutions and structures of society.[18] They have a reality which persists and influences individual and collective unconscious. Society is an objective reality and self-identity is a social product. However, society is also a human product. Human laws and institutions are created and maintained by the persons who belong to the society. Since society is a human product, the persons who create and maintain it have responsibility for its good or bad effects on members of the society or those who come in contact with it. We are responsible for political and economic structures which bring poverty, injustice and violence as well as those which bring a distribution of wealth, justice and peace. We have a personal and collective capacity for personal and collective good or evil. We have a responsibility for personal and social sin, for personal and social good.

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[18] Peter L. Berger and Thomas Luckmann, The Social Construction of Reality (New York: Doubleday Anchor, 1967), pp. 53-67.

Mysticism is radical (rooted) both psychologically and socially. The mystic requires a societal context which supports the discovery of self-identity in union with the Ground of Being. This societal context may be a small enclave within the larger society or within the larger society itself. Once the mystic discovers the world of spirit, the mystic becomes critically aware of the inadequacies and finitude of the ego and of society. A critical dialectic between the world of spirit and the world of everyday begins and the mystic tries to purify and integrate both the intrapsychic dialectic between self and ego and the societal dialectic between person and society. It is both a spiritual and a moral purification process. It applies both to the religious community and to society in general.

II

ZEN AND MYSTICISM

Chapter 1

INTRODUCTION

Writing About Zen

Zen Buddhism is very difficult to write about especially if one is concerned with conveying the Zen experience to others. However, language does have a place in Zen. It is really abuse of language which Zen quickly and thoroughly condemns. To use language to point a finger at the moon is fine but fails in its task if the on-looker merely sees the finger and stops without looking at where the finger is pointing. As Watts writes:

> Whoever tries to write about Zen will encounter exceptional difficulties; he can never explain, he can only indicate. The only thing which he can do is to give suggestions enabling the reader to direct himself as close as possible to the Truth. But as soon as he tries to fix this into a definition, it vanishes.[1]

The Zen experience is not the everyday awareness of a dualistic consciousness. It is an experience of non-dualism or a unitive experience. However, even to use the word "experience" which suggests something someone can have is not really true. Zen is an awareness of pure being beyond distinction of any kind. Hence, no Western dualistic language, including the concept "mysticism" can be used without qualification. Zen uses language only to point to it or say what it is not without indulging in speculation. As a Chinese expression puts it, the Zen experience is something "round and rolling, slippery and slick."[2] The Zen experience is very elusive, though ever present. One does not grasp for it or hold on to it. Only in a state of passive volition, silent attentiveness and as a gift of the ever present ground of being can one realize its reality.

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[1] Robert Linssen, Zen: The Art of Life (New York: Pyramid Books, 1972), p. 101.

> The Zen master Chao-chu was asked, "What is the Tao?"
> He replied, "Everyday is the Tao."
> "How," pursued the enquirer, "does one get into harmony with it?"
> "If you try to get into harmony with it, you will get away from it."
>
> A rather systematized saying runs as follows:
> Like unto space it knows no boundaries:
> Yet it is right here with us, ever retaining its serenity and fulness;
> It is only when you seek it that you lose it.
> You cannot take hold of it, nor can you get rid of it;
> While you can do neither, it goes on its own way;
> You remain silent and it speaks; you speak and it is silent;
> The great gate of charity is wide open with no obstruction what ever before it.[3]

Zen Buddhism's seeming total anti-intellectual, anti-logical and anti-linguistic character stems in part from its history and the task it set for itself in becoming a new school of Mahayana Buddhism. Zen is a call to the central experience of the Buddha and all schools of Buddhism.

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[2] Garma C.C.Chang, Zen: The Practice of Zen (New York: Perennial Library, 1970), p. 11.

[3] D. T. Suzuki, Manual of Zen Buddhism (Kyoto: Eastern Buddhist Society, 1935), p. 115.

History of Zen

Buddhism arose in India as a heretical movement which rejected the authority of the Vedas. It was a protest of practice as against speculation, as well as protest on behalf of moderation in ascetical practice. Buddhism came to assume widely different forms. The main line division is between Hinayana Buddhism and Mahayana Buddhism. Hinayana ("small vehicle") or Theravada ("Doctrine of the Elders") Buddhism predominated in India in the early centuries after the death of Gotama the Buddha (Shakyamuni) in 483 B.C. Later, Mahayana Buddhism developed with a different view of the Buddha ("The Enlightened One") than the view of Hinayana Buddhism. For the Hinayanists the Buddha is an historical person who attained enlightenment and proclaimed the way to salvation to his fellows. The Mahayanists teach a contrasting view of the Buddha. He is in his real essence not an historical person; he is the infinite and eternal Reality which underlies the universe. The historical person, Shakyamuni, is the eternal Buddha manifesting himself to the world. All beings have the Buddha-nature implanted deep within themselves and all are destined to the attainment of Buddhahood. Mahayana Buddhism also developed the ideal of the Bodhisattva, who seeks to bring salvation to all beings, as opposed to the arahat of Hinayana Buddhism, who finds salvation for himself alone. This new ethical ideal developed along with a new attitude to the universe and a new vision of reality.

The flow of Buddhism into China began as early as the first century A.D. and was established there by the fourth century. The Buddhists brought many teachings including those on meditation, dhyana. This Sanskrit term was rendered in Chinese as Ch'an which became the name of a new Buddhist school called Zen in Japan. Several schools of Mahayana Buddhism became very popular in China. The Madhyamika school and the Yogacara school are two Mahayana schools which became modified by contact with Chinese culture and perhaps with Taoism and culminated in a syncretistic union to form Ch'an (Zen). Zen arises out of a Madhyamika-Yogacara syncretism with evidence of a rejection of some of the basic doctrines of both schools due to Chinese influences, perhaps Taoist.

There is evidence of areas of both conflict and compatibility between Buddhism and Taoism. The differences which seemed to cause some resistance between them focused on the issue of fleeing the world and nature or harmony with the world and nature. However, the Taoist focus on nature and on mysticism became fertile soil for Buddhism. The Buddha, the infinite, eternal Reality was closely connected to the Taoist tao (The Way). The Buddhist Middle Path was assimilated to the Chinese wu wei ("not-doing"). Each man's Buddha-nature was assimilated to the Taoist p'u ("natural self" or "original nature"). The enlightenment experience was also held to be ineffable by Taoism. Lao-tzu stressed the fact that the Truth cannot be put into words:

> Those who know do not speak
> Those who speak do not know.[4]

There are other common themes between Ch'an (Zen) and Taoism. They both see unselfconscious activity as a state of wholeness in which the mind functions freely and easily without the sensation of a second mind or ego-identity standing over it with a club. This is the state of wu hsin (no-mind). "No-mindness" means employing the whole mind, all the levels of knowledge in an integrative way. Taoism, as a way of liberation as Zen is, also sought liberation from convention. Taoism, as Zen, sought a liberation of the deep inner resources of intuition and creativity. Taoism speaks of the creative power of te ("virtue" or "power"), the deepest principle of harmony. Te is the unthinkable ingenuity and creative power of man's spontaneous natural functioning.

However much the similarities and points of contact between Zen and Taoism, the actual development of Zen in China is shrouded in legends difficult to verify historically. Also, evidence of the basic tenets of the Madhyamika and Yogacara schools can be found in Zen.

According to one tradition, Bodhidharma, the last of the twenty-eight Buddhist Patriarchs who trace themselves back to Buddha himself, was the one who came from India and became the first patriarch of Chinese Zen. Bodhidharma worked mainly in northern China during the first half of the sixth century A.D.

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[4] Alan Watts, The Way of Zen (New York: Mentor Books, 1957), p. 83.

Though Zen was the culmination of two trends in Buddhism, the Madhyamika and the Yogacara, the two trends retained some of their salient features and gave rise to two different forms of Zen. The two forms of Zen can be traced back to two disciples of the fifth Patriarch Hung-jen named Shen-hsiu and Hui-neng. According to the Platform Sutra of Hui-neng, Hung-jen ordered his disciples each to compose a verse in order to reveal to the master their degree of enlightenment. Hung-jen's foremost disciple Shen-hsiu wrote the following:

> The body is the Bodhi tree (enlightenment),
> The mind is like a clear mirror standing.
> Take care to wipe it all the time,
> Allow no grain of dust to cling.[5]

To cut a colorful story short, everyone thought the question was settled. Though Hung-jen praised Shen-hsiu's response, he told him privately that it did not show evidence of enlightenment. Then an uneducated, illiterate boy who worked in the monastery had someone write the following and post it:

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[5] Heinrich Dumoulin, A History of Zen Buddhism (Boston: Beacon Press, 1963), pp. 81-82.

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The Bodhi is not like a tree,
The clear mirror is nowhere standing.
Fundamentally not one thing exists;
Where, then, is a grain of dust to cling?[6]

The enlightened young boy who wrote this was Hui-neng. Hung-jen was only able to acknowledge Hui-neng's enlightenment privately and conferred the patriarchal insignia upon him. Then Hung-jen sent Hui-neng away to the south fearing the envy of Shen-hsiu and the other disciples. Hui-neng became the founder of the southern school (the Lin-chi sect) and Shen-hsiu the founder of the northern school (Ts'ao-tung sect).

This legend traces the origin of the schism between the northern and southern sects of Chinese Zen. It also indicates an implicit choice between the Madhyamika and Yogacara tenets within Zen.[7] Shen-hsiu's poem shows evidence of the Yogacara doctrine of the mind being pure by nature which is defiled by cankers (asrava) and which should be constantly cleaned by wiping off the dust in meditation. This is the basis of the "gradual school" of enlightenment. Hui-neng's poem has the Madhyamika doctrine of "emptiness" (sunyata) in the background. This leads to the school of sudden enlightenment.

These two schools each reflect the implicit elements of Madhyamika or Yogacara within Zen and in Japan it becomes more a matter of emphasis. In Lin-chi (Rinzai in Japan) writes Edward Stevens,

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[6] Ibid., p. 82.

[7] David J. Kaluphana, Buddhist Philosophy: A Historical Analysis (Honolulu: University Press of Hawaii,1975), pp. 172-174.

> devotees of instant enlightenment delighted in paradox, mistrusted books and words, stressed active personal encounter with the Master rather than long sitting meditations, relied on intuition often with humor rather than tedious logical argumentation, and felt that close communion with nature was the atmosphere best conducive to enlightenment.[8]

The Rinzai spirit is captured in the use of the koan, a Zen riddle which is used as a technique for triggering the immediate enlightenment experience. Madhyamika rejects scripture and recognizes the inadequacy of logic and language but Zen is more radical in stressing a mind to mind transmission.

The Soto (Ts'ao-tung) Zen people were more conservative. They condemned the radical adherents of the koan tradition for rejecting all the sutras and commentaries on the Buddha's doctrine, and for even challenging the authority of Bodhidharma. Soto Zen advocated gradual enlightenment. One finds an echo of the Yogacara doctrine of the mind already being pure and of "seeing one's own nature" emphasized in Soto Zen.

These two streams of Chinese Zen flowed into Japan. Dogen (1200-1253) is the outstanding figure in the Soto sect and Eisai (1141-1215) had the honor of being the actual founder of Japanese Zen and the Rinzai sect. Dogen is revered as a Bodhisattva by all the Zen people and as an outstanding religious genius. A central issue which preoccupied Dogen was the question: "If I am already the Buddha in my deepest reality, why strive to become a Buddha, or what difference is there between innate enlightenment and acquired enlightenment?" Dogen found the key to his question in the simple practice of zazen. Dogen found that zazen itself is a manifestation of Buddha nature. The attitude of mind and awareness embodied in zazen is enlightenment. Thus, using the term zazen as more than a means to enlightenment Dogen says, "Zazen is not a means of training. It is the Dharma practice of emancipation." And also, "What is essential is zazen. Descendents of Buddha should practice it accordingly. This the true teaching rightly transmitted."[9] We shall discuss this broader use of the concept zazen at another time.

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[8] Edward Stevens, Oriental Mysticism (New York: Paulist Press, 1973), p. 142.

The second major metaphysical principle stressed by Dogen is that samsara, the cycle of becoming, is identical with nirvana. Buddha-nature is not a reality hidden in all things but is all things as they appear. We shall return to both of these profound central statements of Zen.

The zazen of the Soto sect and the koan exercise of Rinzai Zen both had their origins in China where they were opposed methods. In coming to Japan they were accepted as complementary. Even though the two schools still exist separately in Japan, they are not antagonistic to one another and ideologically there is no difference. Dogen made a strong plea for nonsectarianism. In the Shobo Genzo, Dogen wrote:

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[9] Zenkei Shibayama, A Flower Does Not Talk (Tokyo: Charles E. Tuttle Co., 1970), p. 79.

> There is no such thing as Zen sect, and never has been, neither in India nor in China, neither in the past nor in the present. Wantonly to use this term is therefore an evil which will corrupt the Buddhist Way, something which Buddha and his disciples would deeply deplore.[10]

The different Zen sects which developed have an historical significance, but a true understanding of Zen does not see any divisions in the central Zen experience of *satori*.

Many Buddhists in contemporary Japan make a distinction between the Zen school of Buddhism and genuine Zen itself. The experience transcends all schools and philosophies and stands at the core of all religious traditions and philosophies. It is this experience of *satori* which Zen Buddhism wishes to give to mankind and it is this experience we shall attempt to point a finger at and look to the Zen tradition for help in seeing how they do it and understand it. Thus D. T. Suzuki says,

> If its temples were to be destroyed, its priestly order abolished, and its cardinal sutras and documents taken away, the Zen sect of Buddhism would inevitably die out. Even then, the Zen which I mean would continue to live. By this statement, the difference between Zen and the Zen sect, I believe, is made clearer.[11]

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[10] William Briggs, ed., *Anthology of Zen* (New York: Grove Press, 1961), p. 43.

[11] Hiroshi Sakamoto, "A Unique Interpreter of Zen," *The Eastern Buddhist* vol. 2, #1 (August, 1967), p. 36.

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The Nature of Zen

The core experience and the distinguishing characteristics of Zen Buddhism are expressed in a variety of ways. Zen is first of all recognized as being unique in its method of transmitting the enlightenment experience. No religious tradition has the unusually charming facade of paradoxes, jokes, anecdotes and art as a part of its tradition as Zen does. Zen's style of teaching is quite remarkable and unusual. Zen has been characterized as an "existential spirituality of practical life." The stress is on orthopraxis rather than orthodoxy. Zen practitioners are concerned with experiencing what Buddha experienced and not merely what Buddha said.

Zen's basic expression, attributed to Bodhidharma, is:

> Not relying in words or letters
> An independent Self-transmitting apart from any teaching;
> Directly pointing to man's Mind,
> Awakening his (Original) Nature, thereby actualizing
> his Buddhahood.[12]

The historical context of this expression of Zen is obscure. It seems to have been an attack on a type of Buddhist practice prevalent in China at the time of the rise of Zen. Buddhist monks were very scholastic in their approach to Buddhism at the time. There was an over-emphasis on philosophical and metaphysical studies of the sutras. The

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[12] Shin'ichi Hisamatsu, "Zen: Its Meaning for Modern Civilization," The Eastern Buddhist vol. 1, #1 (September, 1965), p. 22.

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Zen followers of Bodhidharma objected to using the sutras as the ultimate foundation and authority of Buddhism. This approach led various schools of Buddhism to choose its own sutras as the ultimate authorization for their particular teachings. Zen sees the satori experience as the foundation and life of the sutras. The Buddha gave the sutras as attempts to express and point to the satori experience. The satori experience is the essence of Buddhism for all schools.

Thus, "Not relying on words or letters" is not the total negation of words and the sutras but a call to see the priority of the satori experience which cannot be bound or caught by words. The life and spirit of Buddhism for Zen is an experiential fact. All the sutras are of value, but they are secondary to the experience itself. Zen holds no sutra as its authority but utilizes any or all of them as expressions of the authoritative satori experience. Consequently, Zen has a greater amount of literature than any other Buddhist sect. Merely regarding them as explanations, Zen uses them as desireable all the while observing the principle of "no dependence upon written words." Master Eisai says, "Affirmatively speaking, all the sutras are Zen expressions. Negatively speaking, there is not a word that can be a Zen expression."[13] Conceptual knowledge and dualistic consciousness can only point with a paradoxical logic to an experience which is in the receptive mode of consciousness, deeply intuitive, nonrational and a unitive experience. Shibayama

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[13] Shibayama, p. 23.

Zenkei declares that

> Zen Masters always try to help us realize that however great conceptual knowledge and understanding may be, in the face of real experience concepts are like flakes of snow fallen on a burning fire.[14]

How then can we come to the direct experience of the fundamental Truth itself? Zen brings people there by "an independent Self-transmitting apart from any teaching," by "directly pointing to man's Mind" and "Awakening his (Original) Nature, thereby actualizing his Buddhahood." Mind is another way of expressing the _satori_ experience. _Satori_ involves an experience of the Mind (pure consciousness) but not as an object. The rational mind can be objectified and reflected upon. We can think about how our rational mind operates. The Mind is the pure consciousness of the fourth state of consciousness. It is the unitive level of experience, the void out of which our deepest intuitions and creativity comes. To awaken to one's Original Nature is to awaken to one's Mind, one's Buddha nature or Buddha-Mind. The Mind is the silence within which we have communion with one another and out of which all communication comes.

Zen, then, is often spoken of as a study of the Mind. Mind to Mind transmission is the Zen way to communicate awareness of one's true nature, one's Mind. Thus, in Zen practice with a Master, Shunryu Suzuki says, "The deeper you go in your practice, the deeper you find your teacher's mind is, until you finally see that your mind and his mind are Buddha's mind."[15]

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[14] _Ibid_., pp. 22-23.

Zen is a way of self-awakening, a way of awakening levels of knowledge and consciousness beyond the dualistic, conceptual knowledge of the action mode of consciousness and the rational mind. To attain human self-realization and integration, one must not be encapsulated by discriminating consciousness and intellectual reasoning.

"Awakening his (Original) Nature, thereby actualizing his Buddhahood" is also expressed as the "attainment of Buddhahood by seeing into one's Nature." "Seeing into one's Nature" is called _kensho_ in Japanese. _Satori_ or _kensho_ is a "seeing." The concrete expression of "seeing" is deliberately used by Zen to indicate a concrete experience, an experiential fact.

Another simple expression of the major characteristics of Zen written for common people is _Zazen Wasan_, "The Song of Zazen" written by the great Japanese Zen Master Hakuin. He came along during the history of Zen in Japan when Zen was neglecting the core _satori_ experience. Hakuin is revered as the Patriarch who revived Zen or the Dharma Reviver.

The Song of Zazen

1 All beings are primarily Buddhas.
Like water and ice,
There is no ice apart from water;
There is no Buddhas apart from beings.

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[15] Shunryu Suzuki, _Zen Mind, Beginner's Mind_ (New York: Walker/Weatherhill, 1970), p. 13.

Not knowing how close the Truth is to them,
Beings seek for it afar--what a pity!
It is like those who being in water
Cry out for water, feeling thirst.
It is like the rich man's son,
Who has lost his way among the poor.

The reason why beings transmigrate through the six worlds,
Is because they are lost in the darkness of ignorance.
Wandering from darkness to darkness,
How can they ever be free from birth-and-death?

As to Zazen taught in the Mahayana,
No amount of praise can exhaust its merits.
The Six Paramitas, beginning with the Giving,
Observing the Precepts and other good deeds, variously enumerated,
As Nembutsu, Repentance, and so on--
All are finally reducible to Zazen.

The merit of even a single sitting in Zazen
Erases the countless sins accumulated in the past.
Where then are there the evil paths to misguide us?
The Pure Land cannot be far away.

Those who, even once, in all humility,
Listen to this Truth,
Praise it and faithfully follow it,
Will be endowed with innumerable merits.

But if you turn your eyes within yourselves
And testify to the truth of Self-nature--
The Self-nature that is no-nature,
You will have gone beyond the ken of sophistry.

The gate of the oneness of cause and effect is opened;
The path of non-duality and non-trinity runs straight ahead.
Your form being the form of no-form,
Your going-and-returning takes place nowhere but where you are;
Your thought being the thought of no-thought,
Your singing-and-dancing is none other than the voice of Dharma.

How boundless and free is the sky of Samadhi!
How refreshingly bright, the moon of the Fourfold Wisdom!

At this moment what is there that you lack!
Nirvana presents itself before you,
Where you stand is the Land of Purity.
Your person, the body of Buddha.[16]

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[16] Shibayama, pp. 65-67.

In A Flower Does Not Talk Abbot Zenkei Shibayama gives an extensive interpretive essay on "The Song of Zazen." At present we shall merely focus on the three lines which hold the key to each of the divisions of the Song.

Lines 1-14 form an introduction in which the fundamental principle of Zen is stated and amplified upon. The key line is the first, viz., "All beings are primarily Buddhas." The aim of Zen is to bring everyone to a living realization of this experiential fact. Note that the Buddhas are not separate realities; there is only the reality of all living beings.

Lines 15-40 form the body of Hakuin's statement. Line 30 is central and lines 29-32 state the core of Zen teaching:

29 But if you turn eyes within yourselves
30 And testify to the truth of Self-nature
31 The self-nature that is no-nature,
32 You will have gone beyond the ken of sophistry.

The fundamental truth is within oneself. Turning within and then embodying the realization of one's Buddha nature is the spirit and life of Zen. Mere notional assent is not enough, one must "testify" to the truth with one's whole being. This requires breaking through everyday awareness of dualistic consciousness through training, the death of ego-identity, small mind, to discover the Self and big Mind. The Self-nature is no nature in dualistic conceptual language and beyond the range of rational thought.

Lines 41-44 is the concluding section which builds up to the last line that expresses the central message of Zen:

> At this moment what is there that you lack?
> Nirvana presents itself before you,
> Where you stand is the Land of Purity.
> Your person, the body of Buddha.

A philosophical picture of the ideal Zen personality is expressed in these lines. The enlightened person lives the fulness of life and identity in the here and now. He lives a life of "non-doing." There is no anxiety about past or future. Each moment is a value in itself and each moment is tasted to its depths of meaning. How is this so? It is because "this moment" is the eternal present and in the eternal present is paradise. One who has experienced _nirvana_ or _satori_ embodies in his Buddha-nature everywhen and everywhere in the here and now.

The _Song of Zazen_ is filled with profound insights into Zen. Every line can be reflected upon at length. I shall quickly comment on a few more lines. Lines 35-36 and 37-38 can be interpreted as a sociological and a psychological statement on identity.

> Your form being the form of no-form,
> Your going-and-returning takes place nowhere
>   but where you are;

This means the truth of Self-nature, Self-identity is never attached or restricted by roles and social situtations one may participate in. One's identity is embodied in the process of experiencing whatever role or situation one may be in.

Unbounded by any form, the true Self actualizes all forms. The ideal Zen personality has absolute freedom from absolute identification with any role or situation. Zenkei Shibayama says, "With the form of no-form we live freely anywhere, under any circumstances."[17] Then inwardly:

> Your thought being the thought of no-thought,
> Your singing-and-dancing is none other than
> the voice of Dharma.

One's thought is thought free from the defilement of dualistic discrimination, of ego-identity filters and anxieties. True thought is a state of mind that responds freely and unselfconsciously ("thought of no-thought"). Then one lives spontaneously and all one's activities, singing, dancing, and simple everyday tasks, are expressions of the Void, the Silence, our true Self-identity. Zen wishes to break the hold of the intellect on the life of man and restore him to his original innocence. Thus speaking of testifying to the truth of Self-nature, Shibayama says, "The form of no-form" is an external description of it, while "the thought of no-thought" is a psychological expression.[18]

Zen and Philosophy

The core of Zen is an experiential fact, the _satori_ experience. D.T. Suzuki once wrote that

> Zen devoid of satori is like the sun without its light

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[17] _Ibid_., p. 120.

[18] _Ibid_.

> and heat. Zen may lose all its literature, all its monasteries and all its paraphernalia, but as long as there is _satori_ in it, it will survive to eternity.[19]

If this is so then the question of Zen being a philosophy is secondary to the experiential fact upon which Zen exists. It cannot be denied that Zen has a philosophy. As with human identity it is a question of being and having. Zen has a philosophy, a psychology, a sociology, etc. in its embodied historical forms, but the essence of Zen is an experience and a way of experiencing life to which its philosophy, psychology and sociology point and are means to awareness of one's true Self. Zen goes as far out of its way as possible to disavow any attachment or identification with any of the means employed to achieve its end. Sakyamuni was very discreet about what kinds of questions he would answer. He had no time for speculation. Life is like a house on fire, the pain and suffering of many must be dealt with immediately. There is no time to speculate on the origins of the fire. One must take action and find water to put the fire out. Some questions have answers and some have answers in the future, but there are some questions which are unanswerable in rational discourse and should not even be asked! The proper response to mystery is not words but silence. Consequently, Zen revolts against any tendency to speculation and dependence upon any philosophy. Zen wishes to be true to the ultimate message of Sakyamuni Buddha. However, we should distinguish between the Zen experience and Zen as a religious movement with interpretations of the experience and some literature, all of which can be studied.

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[19] D. T. Suzuki, _Essays in Zen Buddhism_, 1st Series (London: Luzac and Co., 1927), p. 216.

Historically, Zen philosophy stems from its relationship to Mahayana Buddhism and the strong influences of Kegon and Tendai.[20] However, Zen does not have a systematic philosophy and does not avoid contradictions. D. T. Suzuki admits both the inevitable conceptualization of Zen and its flexibility to adapt to any philosophy providing the intuitive insight of the satori experience is not interfered with:

> The conceptualization of Zen is inevitable; Zen must have its philosophy. The only caution is not to identify Zen with a system of philosophy, for Zen is infinitely more than that.[21]

The main emphasis is on the intuitive experience, but the intellectual content of that experience can be supplied by a system of thought not necessarily Buddhistic:

> Zen Buddhists are sometimes Confucians, sometimes Taoists, or sometimes even Shintoists; Zen experience can also be explained by Western philosophy.[22]

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[20] Cf. D. T. Suzuki, The Essence of Buddhism (Kyoto, Japan: Hozohan, 1968).

[21] D. T. Suzuki, Zen Buddhism (New York: Doubleday Anchor Books, 1956), pp. 260-261..

[22] D. T. Suzuki, Zen Buddhism and Its Influence on Japanese Culture (Kyoto, Japan: The Eastern Buddhist Society, 1938), p. 105.

Zen and Spiritual Values for the New Age

Oscar Wilde once said, "Women are meant to be loved, not understood." From what I have said about Zen thus far we can see how Zen also is something to be lived and loved and not understood. However, there is always some kind of love and understanding that comes from deep living itself, but the understanding is not to be had in advance of the living or the loving. Zen is the absolute love of life. Zen is not a what. A what is an abstraction, something general, something limited. Like life Zen is unlimited, unbounded and not to be defined. Zen does not seek formal truth, objective truth or general truth, but living Truth. As Thomas Merton has said,

> Zen enlightenment is an insight into pure being in all its actual presence and immediacy. Zen is less our awareness, than being's awareness of itself. Zen is the very awareness of life living itself in us.[23]

Zen's Universal Touchstone Experience

As we move into the new age, we must face the eternal problem of unity admist pluralism, oneness admist diversity. It is an issue which our country has attempted to face throughout its history. America has been known as a cultural melting pot. However, we discovered that cultural homogenization was not and cannot be the answer. The cultural pluralism must be respected, appreciated and utilized. We want to appreciate the richness of our various ethnic groups. Also, on the other side of the coin is a renewed quest for what is the universal and ultimate ground of meaning for man's experience. The interest in mysticism and comparative religion reflects this trend.

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[23] Thomas Merton, The Zen Revival (London: The Buddhist Society, 1971), p. 11.

This issue is not only an issue for America; it is an issue for the world community as we move into the new age of the "global village." We need to discover the experiential root experience for the unification of man. It is in this area that Zen may have an important contribution to make.

Zen claims to bring man to the ultimate ground of meaning behind all philosophical systems and religions. Zen points to the most profound and paradoxically the most immediate experience in life. As D. T. Suzuki says,

> The central fact of life as it is lived is what Zen aims to grasp, and this in the most direct and most vital manner. Zen professes itself to be the spirit of Buddhism, but in fact is that spirit of all religions and philosophies. When Zen is thoroughly understood, absolute peace of mind is attained, and a man lives as he ought to live. What more may we hope.[24]

Zen holds out to modern man entering the new age a basic wisdom about life which can bring man to a core experience of integral unity and peace through which he can enjoy the constant flux of life and pluralism. Shin'ichi Hisamatsu writes:

> Oneness and manyness—or unity and diversity—are mutually

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[24] D. T. Suzuki, An Introduction to Zen Buddhism (New York: Grove Press, 1964), p. 44.

> indispensable moments within the basic structure of man. They must not necessarily be one with each other and not two. Oneness without manyness is mere vacuity without context; manyness without oneness is mere segmentation without unity. Here lies the great blind spot in the modern mode of modern civilization. . .The attempts by contemporary man to escape from civilization or to return to the primitive, to the non-civilized cults and the non-modern, may be viewed as natural but superficial countermeasures to a genuine solution, there is no other way than by establishing within the multiplicity that oneness or unity which is appropriate to the multiplicity.[25]

Also of value is the way Zen brings a person to this wisdom. The Zen method of spiritual training is practical and systematic. Zen rises above the problems of language, logic and doctrinal interpretation in its tradition of Mind to Mind transmission. "Zen has nothing to teach us in the way of intellectual analysis," writes Suzuki, "nor has it any set doctrines which are imposed on its followers for acceptance."[26] Moreover, "we may say that Christianity is monotheistic and the Vedanta pantheistic; Zen defies all such designations."[27] Thus, Suzuki says,

> Neither denial nor affirmation concerns Zen. . . Zen wants to rise above logic. Zen wants to find a higher affirmation where there are no antitheses. Therefore, in Zen, God is neither denied nor insisted upon. . .[28]

Zen wants to give man wisdom which all people, religious, agnostic, and even atheistic can turn to and find greater peace and meaning in life.

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[25] Hisamatsu, p. 41.

[26] Suzuki, Introduction to Zen, p. 38.

[27] *Ibid.*, p. 41.

[28] *Ibid.*, p. 39.

Zen and the Interreligious Space

As we look to the new age, the encounter between religions has become a necessity to the spiritual renewal of man and the preservation and mutual enrichment of religious traditions. Again, our dialogue should appreciate unity admist plurality; it should stand midway between the antithetical extremes of syncretism, that all religions are equivalent, and exclusivism, that only my religion is valid. By being aware of both points of contrast as well as convergence we can maintain this balance.

Thus far in interreligious dialogue, much energy has been expended on the conceptual level of philosophy and theology. A more fruitful approach to dialogue and encounter in recent years has been to focus on the level of experience and ascetical practice. In dialogue between religions richly endowed with metaphysical and mystical concepts, there is the temptation to take concepts for actuality and become entrapped in the entanglements of the rational mind. Zen gives a corrective to this danger. Zen not only avoids any conceptualized picture of reality, intellectual or devotional but also provides a way to the interreligious space which is an indispensable condition for a spiritual encounter between East and West.

True dialogue is grounded in the silence of the mystical experience, in the silent experience of empty/fulness beyond words. Zen brings us to this silence. A key intuition of Zen is summed up in the celebrated saying, "I have heard the sound of no-sound." It is out of silence that all reality comes. Silence is not characterized by the absence of whatever it be, but by presence, a presence too great for words. Mystery is not an empty emptiness but the incomprehensible Presence that touches us and renders us speechless as it imparts meaning to us. Silence is the source of communion which makes all communication possible. Communion is not only the fruit of communication but the very seed from which communication grows. Religious dialogue broadens and deepends this basic communion, it makes it blossom forth and bear fruit.

Many religious traditions including Zen have drifted into formalism, conventionalism and a preoccupation with orthodoxy. This preoccupation has cost religious traditions a great deal. They have ended up as schools of thought rather than ways of life. The message of Zen for itself and for all religious traditions is a critical call back to the sources of religious experience, back to the heart and mind of the founders and paradigmatic figures in these traditions, back to the Silence of communion which gives ultimate meaning to all religious thought. "This mode of creative criticism," writes Shin'ichi Hisamatsu,

> raised by Zen Buddhism fifteen centuries ago may provide a suggestive precedent not only for present-day Buddhism but also for present-day religion in general. For it is an authentic and appropriate way to revive and make fully alive again religions which

have succumbed to formalization and conventionalization.[29]

Zen and the Future Orientation of American Culture

A central value of religious traditions is the existential experience of reality in the eternal present. This will be a central value of the new age. American culture has an unhealthy bias in its time orientation. A brief look at American folklore gives us a picture in microcosm of the American's cultural view of time.

Cultural anthropologist Alan Dundes says,

> Americans look into the future in part because they are end oriented. 'The ends justify the means.' 'All's fair in love and war.' Beginnings and origins are not so important in a future oriented society. It is the end which counts. 'Tall oaks from little acorns grow.' Whether the end is catching worms or saving stitches, one's actions are directed toward such future ends.[30]

Americans want something to look forward to. They ask, "What do you want to be when you grow up?" They have organizations looking into the future: "Future Farmers of America," or "Future Homemakers of America."

Even greetings and leave-taking are future oriented: "How are things going?"; "What's up?"; "What's new?"; news and the new are constantly stressed. Then there is: "See you later"; and "Be seeing you."

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[29] Hisamatsu, p. 23.

[30] Alan Dundes, "Thinking Ahead: A Folkloristic Reflection of the Future Orientation in American Worldview," Anthropological Quarterly vol. 42, #2 (April, 1969), p. 57.

[31] Ibid., p. 59.

UMI

Americans not only tend to constantly look to the future, they also repudiate the past; looking back is bad. "Don't worry about it." "Everybody makes mistakes." "Nobody's perfect." "No use crying over spilt milk." "Forgive and forget."[32]

For Americans, only the future is subject to change. Americans thus accept the past fatalistically. "That's the way the ball bounces (cookie crumbles)."

It is not only the past that is sacrificed to the future; it is also the present. "Better luck next time." "Tomorrow's another day." "Wait til next year." The "wait and see" philosophy is a common theme.

The present is but "preparation" for the future, a future which never comes. "But it is not just the unpleasant present which is denied," writes Dundes,

> Americans are so future oriented that they are discontent even with pleasant presents. For the present reality no matter how good it is can never be as good as what the future might be. With Americans and their belief in efficiency, evolution, progress, perfectability, etc., 'The best is yet to come.' Whatever one has, one hears, 'You ain't seen nothin' yet.'[33]

The future time orientation permeates our culture and our religion because our religious traditions escape cultural influence only with great difficulty. Current theologies of hope and stress on evolution are in part further indicators of American future orientation. The future can be only understood and valued if we appreciate the present as the existential base which binds past, present and future.

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[32] Ibid.

[33] Ibid., pp. 60-61.

Among the Eastern influences on the West is a new stress on the present, on total awareness of the now. We see this stress on appreciating the now evidenced by Ram Dass' book Be Here Now and his words, "If you can be here now, when then is now you will know exactly what to do."[34]

Zen challenges us to ask: "In what tense do you live? Do you spend most of your time in awareness of what is going on around and within you now? Or is much of your energy used in remembering the past, or anticipating the future?" Huston Smith says,

> To a West which in its concern to refashion heaven and earth is in danger of letting the presentness of life--the only life we really have--slip through its fingers, Zen comes as a reminder that if we do not learn to perceive the mystery and beauty of our present life, our present hour, we shall not perceive the worth of any life, of any hour.[35]

The truth of Zen lies in the concrete things of our daily life. In Buddhism the now is not merely a spiritual exercise but the condition of the wise. In a passage of the Pali canon, Buddha states the ideal:

But who with vision clear can see

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[34] Richard Alpert, Be Here Now (New Mexico: The Lama Foundation, 1971).

[35] Philip Kapleau, The Three Pillars of Zen (Boston: Beacon Press, 1965), p. xiii.

> The present which is here and now
> Such wise one should aspire to win
> What never can be lost nor shaken.[36]

The ideal of present-centeredness is one of experiencing rather than manipulating, of being open to and accepting experience rather than dwelling in and being defensive in face of possibility.

Thus, living as deeply as possible in the here and now is at the core of Zen. D. T. Suzuki says,

> Zen never explains, but only affirms. Life is fact and no explanation is necessary or pertinent. To explain is to apologize, and why should we apologize for living? To live--is that not enough? Let us then live, let us affirm! Herein lies Zen in all its purity and in all its nudity as well.[37]

Zen, Impermanence and Protean Man

In his book Boundaries, psychohistorian and psychiatrist, Robert Jay Lifton writes of a new style of self-process which he believes to be emerging in the world. The image Lifton chooses is that of Protean man, very similar to the concept of a mutable self. He says,

> . . .we know from Greek mythology that Proteus was able to change his shape with relative ease from wild boar to lion to dragon to fire to flood. What he found difficult, and would not do unless seized and chained, was to commit himself to a single form, a form most his own, and carry out his function of prophesy. We can say the same of Protean man, but we must keep in

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[36] Nyanaponika Mahathera, ed., Pathways of Buddhist Thought (London: George Allen & Unwin, Ltd., 1971), p.

[37] Suzuki, Introduction to Zen, p. 71.

mind his possibilities as well as his difficulties.[38]

Lifton continues:

> The protean style of self-process, then, is characterized by an interminable series of experiments and explorations, some shallow, some profound, each of which can readily be abandoned in favor of still new, psychological quests. . .But I want to stress that this Protean style is by no means pathological as such, and in fact may be one of the functional patterns necessary to life in our times. . .In fact, I would claim that polymorphous versatility of one kind or another is becoming increasingly prominent in contemporary life.[39]

The Protean style seems to be a consequent of rapid cultural change and mass communication in our "global village." I believe this style can be dangerous for modern man if he does not learn in the process to shift the center of his identity from the ego to the Self. This shift is central to all religious traditions and Zen has a contribution to make along these lines. Zen's psychology of human consciousness conceives all thought, emotion, memory, perception and all other forms of consciousness as temporary, dynamic and interdependent; not one of our mental states alone can be called one's true self. Buddhism does not deny the existence of personality; it only states that the personality is compounded and dynamic--a process rather than an entity. This is the Buddhis concept of anatta ("not-self"). Ego-identity is seen as illusion in Zen. Buddhism also stresses impermanence, anicca, viewing everything as a temporary phenomenon which in time will give way to new conditions, which it has helped to create. Hence, the universe is conceived as being eternally dynamic, a never ending process of interacting and interdependent forces and factors no one of which is eternal or immortal.

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[38] Robert Jay Lifton, Boundaries (New York: Vintage Books, 1970), p. 44.

[39] Ibid.

The emerging Protean life-style demands this shift in one's center of identity and an appreciation of the personality and life as a life-death process. The Zen experience brings one to this consciousness.

Chapter 2

ZEN ENLIGHTENMENT: KENSHO, SATORI

Just as a plea was made in the last chapter that it is important to recognize the difficulties in writing about Zen in general, so should the plea be made with greater emphasis when one approaches the core experience of Zen, *satori* or enlightenment. Everything that can be said is ultimately useless and a beating around the bush about what cannot be objectified but merely pointed to. Any descriptions or characterizations of *satori* should not be clung to or to be taken for the experience or non-experience to which they merely point.

Another caution we might recall at this point is that Oriental philosophy is primarily a phenomenology of spiritual experience and only secondarily a metaphysical analysis of the "objective" nature or being of reality itself. In the literature on Zen there is a movement back and forth between presenting phenomenological descriptions and metaphysical explanations without distinguishing the two modes of perception. Hence, we should not presume that Western metaphysical concepts are equivalent to Buddhist terms which are not metaphysical but religious or spiritual, not expressions of

UMI

abstract speculation but of spiritual experience. Calling Zen monistic, pantheistic, or subjectivism and so forth is worse than useless and can make Zen inaccessible for some people.

Thus, when discussing the Zen experience of the Void or Emptiness, we should be wary of seizing upon those words as statements of nihilism. As Suzuki says,

> When the Sutras declare all things to be empty, unborn and beyond causation, the declaration is not the result of metaphysical reasoning; it is a most penetrating Buddhist experience.[1]

There are several terms which usually surround any discussion of enlightenment. It might be useful to mention a few of them now and then return to them in more detail as we go along. _Satori_ means enlightenment or illumination. It is the fourth state of consciousness or pure consciousness we discussed in an earlier chapter. However, it can also refer to the state or condition of enlightenment or the integrated fifth state of consciousness in which the fourth state is integral with the everyday mind. _Kensho_ means "seeing into nature" and is usually used to refer to the experience of enlightenment itself. The fourth state of consciousness is also sometimes called the Unconscious, that which is conscious of no object, not even itself as object or consciousness as such. It should not be confused with the psy-

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[1] D. T. Suzuki, _Essays in Zen_ 3rd Series (London: Luzac and Co., 1927), p. 25.

UMI

chological unconscious of Western psychology. _Prajna_ is the essential insight, wisdom or transcendental wisdom within enlightenment. It is knowledge which is beyond the rational mind, or non-rational. It is non-dualistic knowing within pure consciousness. Reference will also be made to Mind or Buddha Mind and little mind. This distinction corresponds to the Self/ego distinction. The Mind is the ground of being, Self-identity which one arrives at by being the Mind rather than by having the mind. The little mind or ego-identity is something one has. It is the rational mind in distinction to the intuitive mind. When we speak of _mushin_ or "no-mind," the integral state of spontaneous, unself-conscious living is being referred to in which the rational mind does not self-consciously interfere.

D. T. Suzuki gives the following definition of _satori_:

> Satori may be defined as an intuitive looking into the nature of things in contradistinction to the analytical or logical understanding of it. Practically, it means the unfolding of a new world hitherto unperceived in the confusion of a dualistically-trained mind. Or we may say that with satori our entire surroundings are viewed from quite an unexpected angle of perception. Whatever this is, the world for those who have gained a satori is no more the old world as it used to be; even with all its flowing streams and burning fires, it is never the same one again. Logically stated, all its opposites and contradictions are united and harmonized into a consistent organic whole.[2]

Highlights of this definition are amplified by Suzuki in an attempt to make Zen's psychological peculiarity comprehensible to the Western reader. To this purpose he adapted, especially in his early writings, the categories of American psychology of religion. Using William James' categories to characterize mystical experience as a point of departure, Suzuki set forth eight categories in a characterization of satori. The chief characteristics of Zen enlightenment are grouped into eight categories: 1) Irrationality: Enlightenment cannot be reached by reasoning, and is characterized by irrationality, inexplicability, and incommunicability. 2) Intuitive insight: Enlightenment has a noetic quality as a central component. The knowledge involved is concerned with something universal and with the individual aspect of existence at the same time. 3) Authoritativeness: The knowledge realized by enlightenment is final. Enlightenment is an inner perception from the interior of consciousness, and nothing can refute it. 4) Affirmation: Enlightenment is a positive experience which produces a positive attitude toward all things that exist. It accepts things in their transcendent aspect, in their suchness, 5) Sense of the Beyond: The feeling one has at the moment of enlightenment is one of having finally arrived at the destination, a "coming home and quietly resting." 6) Impersonal tone: The Zen experience is very different in this respect as compared to the Christian mystic experience. Enlightenment is not associated with strong personal feelings and does not involve the Holy Ghost, Divine Grace, nor glorification of any sort. It is connected with any ordinary occurrence in one's daily life. 7) Feeling of exaltation: There is a quiet feeling of self-contentment accompanying enlightenment. It involves realizing the Unconscious and doing away with the functions of consciousness which place restrictions on individuals. 8) Momentariness: Enlightenment is a momentary experience.[3]

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[2] William Barret, ed., _Zen Buddhism: Selected Writings of D. T. Suzuki_ (New York: Doubleday Anchor Books, 1956), p. 84.

In a previous chapter the characteristics of mystical experience which Walter Pahnke developed from James and W.T. Stace were discussed. Correspondence between the characteristics of *satori* and that of mystical experience can be drawn to show that the core experience of *satori* is a universal experience common to all religious traditions. However, in his later writings D.T. Suzuki was adamant about declaring that the *satori* experience is not a mystical experience in the Western sense but an experience of radical realism rather than mysticism and a dynamic intuitive insight at the basis of mysticism.[4]

Suzuki	Pahnke
1. Irrationality	7. Ineffability; 6. Paradoxicality.
2. Intuitive insight (quality of knowledge)	5. Sense of objectivity or reality. 1. Unity
3. Authoritativeness	5. Sense of objectivity or reality.
4. Affirmation (positive experience)	3. Deeply felt positive mood; 9. Positive changes in attitude.

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[3] *Ibid.*, pp. 103-108.

[4] Charles A. Moore, ed., *The Japanese Mind* (Tokyo: Charles E. Tuttle Co., 1967), pp. 137, 139.

UMI

5. Sense of beyond	4. Sense of sacredness; 2. Transcendence.
6. Impersonal tone	-----------------
7. Feeling of exaltation	3. Deeply felt positive mood.
8. Momentariness	8. Transiency.

The qualification which Suzuki adds to the list and rationale for saying it is not a mystical experience is the "impersonal tone" of enlightenment. It should be noted that in Pahnke's description the question of a personal or impersonal quality to the experience is by-passed. However, in Christian mysticism the flame of personal love has a central place.

Satori seems to contain two essential features. One is an intuitive insight into the nature of things and oneself beyond rational knowing. This intuitive insight is called *prajna* or wisdom. The other is a total restructuring of the psyche so that even though one remains very much involved in everyday living, one's whole perception of life and response to life situations are so radically altered that life becomes something quite different than it ever was before.

The meaning of *prajna* or transcendental wisdom is conveyed through the concept of "seeing." Sight is a concrete mode of experiencing which the Buddhists rely upon to communicate the meaning of *prajna*. This choice reflects the primacy of experience. D. T. Suzuki says:

> Whatever knowledge the philosopher may have, it must come out of his experience, and this experience is seeing. Buddha has always emphasized this. He couples knowing with seeing, for without seeing, knowing has

UMI

> no depths, cannot understand the realities of life. . . Seeing is experiencing, seeing things in their state of suchness (tathata) or is-ness.[5]

This seeing is not ordinary seeing by means of the rational mind, but is an intuition which penetrates to reality itself in a wholistic intuitive mode of consciousness and knowing. This is prajna, or wisdom. Translated as "non-dual intuition," prajna has nothing in common with sensory or rational intuition. The Mahayana tradition approaches both ontology and epistemology from the viewpoint of prajna. Murti cites the various domains of prajna by saying: "An adequate treatment of the Prajna-Paramita conception would have to consider prajna (intuition) as Absolute, as Freedom, and as Tathagata."[6] It is not limited, therefore, to its conception as either Absolute (Dharmata) or as an exalted psychological state. The deepest meaning of prajna is the identity of the domains which these conceptions indicate.

Tathagata is the being who freely manifests and reveals the Absolute despite his existence in the phenomenal world. The Mahayana conception of the Absolute as Sunyata, or Emptiness, is the essential nature of the Tathagata. Freedom in this sense is to realize the Absolute in phenomena, and it is related psychologically to Buddha's enlightenment experience.

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[5] D. T. Suzuki, On Indian Mahayana Buddhism (New York: Harper and Row, 1968), p. 228.

[6] T. R. V. Murti, The Central Philosophy of Buddhism (London: George Allen and Unwin Ltd., 1960), p. 218.

The unlimited realm in which prajna operates surpasses the usual connotation of psychological. To know oneself in a psychological way implies a discrimination or a split. It usually means having information about oneself. The term transpersonal psychology is better suited to indicate the non-dual experience which prajna allows.

The idea of an ego-identity was the fundamental cause of Buddha's suffering before his enlightenment experience. The function of prajna in the context of seeing the illusion of ego-identity is explained by D. T. Suzuki:

> The ego must be caught not from outside, but from within. This is the work of prajna. The wonder prajna performs is to catch the actor in the midst of his action; he is not made to stop acting in order to be seen as actor. The actor is the acting, and the acting is the actor, and out of this unification or identification prajna is awakened. The ego does not go out of himself in order to see himself... .As soon as a split takes place between the ego as actor and the ego as seer or spectator, prajna is idchotomized, and all is lost.[7]

An essential aspect of Buddha's experience is the release from the bondage he felt when no longer ignorant of the controlling force of ego-identity within him. Prajna, in this sense, is knowledge which results in freedom. A closer glimpse into the inner aspect of Buddha's mind immediately following his insight is found in the "Hymn of Victory." This hymn is actually only a few lines found in a traditional text of the Pali Canon, but it is ascribed to the Buddha himself at the time of his enlightenment.

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[7] Suzuki, On Indian Mahayana Buddhism, p. 250.

> Looking for the maker of this tabernacle
> I ran to no avail
> Through a round of many births;
> And wearisome is birth again and again.
> But now, maker of this tabernacle, thou hast been seen;
> Thou shalt not rear this tabernacle again.
> All thy rafters are broken,
> Thy ridge-pole is shattered;
> The mind released from its binding conditions
> Has attained to the extinction of all desires.[8]

The "maker of this tabernacle" refers to ego-identity which is the catalyst behind all mental and physical activities. When ignorance exists, "the maker of the tabernacle" controls these activities. Fear and confusion result from the egotistic impulses which are created. One sees the world through a complicated pattern of constructed thought forms and symbols. Buddha's suffering before his insight consisted of being a slave to this conditioned existence.

Prajna, as Freedom, is to see into this conditioned, encapsulated existence from a higher point of understanding. The "maker" or ego-identity is not destroyed, but the knowledge of its conditioning and encapsulating nature transcends the conditions. The mind is then "released from its binding conditions." Absolute reality from this point of view is relative existence seen without the limiting mental fabrications of ego-identity.

One of the best known Zen masters of the Meiji era,

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[8] I. Babbit, The Dhammapada (Oxford: Oxford Press, 1936), pp. 153-154.

Kōsen Imakita, describes his satori experience during zazen:

> One night while I was immersed in meditation, I suddenly found myself in a very strange condition. There was no before and no after. Everything was as though suspended. The object of my own meditation and my own self had disappeared. The only thing I felt was that my own innermost self was completely united and filled with everything above and below me. After some time, I came back to myself like one risen from the dead. My seeing and hearing, my thoughts and motions were quite different from what they had been until then. When, gropingly, I tried to think of the truths of the world and to grasp the meaning of the incomprehensible, I understood everything. Everything seemed to me quite clear and real. Spontaneously, I threw up my arms in an excess of joy and danced. And all of a sudden I exclaimed, "A million sutras are only a candle in front of the sun. Marvellous, really marvellous."[9]

Before going on to a more thorough presentation of a sequence of events leading to and following the satori of an American woman, who didn't realize what she experienced at the time, note the characteristics of Kōsen Imakita's experience: timelessness; a sense of integration and unity; a sense of innermost self and light; a new aliveness; the senses and the body function differently; intellectual intuitions into the meaning of life's mysteries; and joy. Many of these characteristics will appear in Flora Courtois' experience which we shall now examine.

To understand the psychological restructuring which takes place in the person who becomes enlightened, we shall look at the psychological state of mind of Flora Courtois before, during and after the experience.

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[9] As quoted by H. M. Enomiya-Lasalle, Zen: Way to Enlightenment (London: Burns and Oates, 1967), p. 27.

The restructuring which takes place is similar to a conversion experience and usually the moment of conversion is preceded by a period of unhappiness, emotional conflict or doubt. Flora Courtois, whose account of an experience of enlightenment has been verified by a Zen Roshi, says a growing sense of doubt began when she was seventeen and built up over a several year period until it encompassed everything she had been taught and knew.[10]

A spiritual crisis is precipitated by the "great doubt" which the Zen Masters deliberately help to induce in their disciples. Then the "greatest mental cataclysm one can go through within life" occurs. "It is no easy task," writes Suzuki, "it is a kind of fiery baptism, and one has to go through the storm, the earthquake, the overthrowing of the mountains, and the breaking in pieces of the rocks."[11] Once the mind is ready for this breakthrough almost anything can become the final trigger. Suzuki says,

> When a man's mind is matured for satori it tumbles over one everywhere. An inarticulate sound, an unintelligent remark, a blooming flower, or a trivial incident such as stumbling, is the condition or occasion that will open his mind to satori. . .The light touch of an igniting wire, and an explosion follows which will shake the very foundation of the earth.[12]

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[10] Flora Courtois, An Experience of Enlightenment (Tokyo: Sunju-sha, 1970), pp. 14-15.

[11] Barrett, p. 83.

[12] D.T. Suzuki, An Introduction to Zen Buddhism (New York: Grove Press, 1964), p. 92.

When the mind reaches its limits, the mind is usually becoming prepared, and there is a calm before the cataclysm. When the rational mind exhausts itself and reaches a point of empty awaiting and letting be, then the break-through comes. Ikemoto says, "The principle of Zen enlightenment is: the more empty the mind is, the quicker and deeper is enlightenment."[13]

Enlightenment came to Flora when her mind was empty of all intellectualization and in a state of receptiveness and letting be. She writes,

> . . .alone in my room, sitting quietly on the edge of my bed and gazing at a small desk, not thinking of anything at all, in a moment too short to measure, the universe changed on its axis and my search was over.[14]

In her case the desk occasioned the opening of her mind's eye, what she calls "open vision." This new seeing or gaining a new viewpoint is central to the experience. There are also two other concomitants of enlightenment which Flora also experienced. Zen awakening is also characterized by an experience of lightness of body or unburdening, and by deep laughter.

Flora tells of how her body felt at the moment of enlightenment and then how she laughed:

> So released from all tension, so ecstatically light did I feel, I seemed to float down the hall to look at my face in the mottled mirror over the sink. The pupils of my eyes were dark, dilated and brimming over with mirth. With a wonderous relief, I began to laugh as I'd never laughed before right from the soles of my feet up.[15]

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[14] Courtois, p. 29.

[15] *Ibid.*, pp. 30-31.

Lightness of body and mind in Zen Awakening seems the most thorough of its kind. It is a falling off of body and mind. And the depth of the laughter upon awakening, feeling the wholeness of the body from the soles of the feet is an unmistakable sign of the genuineness of Zen insight.

Working through the enlightenment experience requires a constant effort to deepen the experience for years afterward. In Flora's case her enlightenment matured spontaneously as she says,

> . . .over a period of many months there took place a ripening, a deepening and unfolding of this experience which filled me with wonder and gratitude at every moment. The foundations had fallen from my world. I had plunged into a luminous openness which had obliterated all fixed distinctions including that of 'within' and 'without.'[16]

Flora's account is quite unique because all of the various characteristics of enlightenment appear and yet she had no contact with Zen at the time of her awakening. She did spend a great deal of time sitting in concentration and searching for the answer to her ultimate question "What is reality?" in a way similar to Zen monks.

After her awakening, life was a matter of unselfconscious spontaneity. The rational mind functioned very little; she did not have to spend much time deliberating. She says,

> Activity flowed simply and effortlessly and to my

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[16] Ibid., p. 31.

> amazement, seemingly without thought. Instead of following my old sequence of learning, thinking, planning, then acting, action had taken precedence and whatever was learned was surprisingly incidental... .there was no alternation between 'self-control' and 'letting-go' but rather a perfect rightness and spontaneity to all this flowing activity.[17]

She discovered a new holistic kind of knowing which included all levels of consciousness along with a sense of unity.

> This new kind of knowing was so pure and unadorned, so delicate, that nothing in the language of my past could express it. Neither sense nor feeling nor imagination contained it yet all were contained in it. In some indefinable way I knew with absolute certainty the changeless unity and harmony in change of the universe and the inseparability of all seeming opposites.[18]

There was a shift from spotlight consciousness and "I" or ego-identity to a floodlight consciousness and broad self-identity.

> It was as if, before all this occurred, 'I' had been a fixed point inside my head looking out at a world 'out there,' a separate and comparatively flat world. The periphery of awareness had now come to light, yet neither fixed periphery nor center existed as such. . . .Freed from separateness, feeling one with the universe, everything including myself had become at once unique and equal.[19]

The experience brought Flora a sense of integration and wholeness. Every task became spontaneous, centered and effortless. No energy was dissipated in anxiety of any kind.

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[17] _Ibid_., pp. 31-32.

[18] _Ibid_., p. 32.

[19] _Ibid_.

> I had never felt so completely whole and in one piece or enjoyed my bodily feelings so much. Breathing had changed, had become deeper, more rhythmical. Hands, eyes, voice, all seemed quieter, more relaxed. With seemingly boundless energy every task became effortless and light.[20]

Opening the inner eye, a new seeing, a real change in vision seems to be the central metaphor in any discussion of enlightenment. Flora says,

> But of all the changes that had occurred, the one that seemed to me in some mysterious way to be the key to everything else was the change in vision. It was as if some inner eye, some ancient center of awareness which extended equally and at once in all directions without limit and which had been there all along, had been restored.[21]

There seems to be a rediscovery of unitive consciousness which gives a new perspective to everything experienced. It is not that something different is seen, but that one sees differently. The spatial act of seeing is changed by the introduction of this new dimension of consciousness. With this opening of awareness comes a fresh awareness of all sensory input with little or no habituation.

> The immediate world had acquired a new depth and clarity of color and form, an unalloyed freshness. Along with this there was a sharp one-pointedness to the focus of attention which made me feel that I was looking straight at and more deeply into whatever met my attention. . . 'open vision' not only awakened appreciation for the inexhaustible delights of everyday living, the smell of smoking

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[20] *Ibid*., p. 34.

[21] *Ibid*., p. 35.

> damp leaves, the taste of fresh Michigan apple, the sounds of the thrush in the early morning; but had also made me more aware of the sufferings of others, so much of it self-inflicted.[22]

Some attempt at a psychological clarification of this "open vision" can be made. Visual perception is the product of sensation and perception. Sensation points to the patterns of color or sound, etc., which the senses receive. Perception is a learned process of ordering, understanding and interpreting these patterns. As we become more and more familiar with the patterns and learn to identify them, we pay less attention to the minute details. As this happens automatization takes place which involves the natural loss of awareness of the intermediate steps in perception. For example, when we read a book we no longer pay much attention to the shape of each letter. Automatization increases our mental efficiency by freeing the mind from concern for repetitious details. However, deautomatization reverses the process and perceptually one's mind momentarily returns to the level of a young child seeing everything for the first time. Colors become vivid; previously unnoticed details capture one's attention. Psychological research has shown that as a child matures the vividness of visual experience is reduced because vision becomes modified by the presence of perception and reflective thought. When the activity of the mind in perceptual and conceptualization processes diminishes as in meditation or under LSD, the vividness of visual experience increases. Commonplace objects are seen as fascinating and beautiful. This may account for the fresh awareness of sensory input in Flora's "open vision." It would accompany the decreased functioning of the rational mind which she experienced. This may also account for some of the changes in vision while in a receptive mode of consciousness and Being cognition.

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[22] _Ibid_., pp. 36-37.

Flora makes a connection between research on states of deep relaxation and changes of perception. Deep relaxation, reduced anxiety and tension seem to accompany a shift into an alpha state of consciousness and the receptive mode in meditation. She says,

> Finally, I became interested in a subject which seemed related to the 'opening of inner vision' that is, to changes in perception during states of deep relaxation (since one of the clearest recollections from my own experience was of the wonderful release of all feeling of tension).[23]

Flora enjoyed the fruits of her enlightenment experience for a couple of years, and as her life became more occupied with family, children and going to school to earn a graduate degree in psychology, she lost touch with her enlightenment experience. During this busy time she did discover the Eastern religions and Zen Buddhism. The Eastern literature brought her an understanding of what she had experienced years earlier. However, such knowledge only

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[23] Ibid., p. 42.

UMI

tempted her ego to become proud and egocentric about her experience. A division between self and ego became strong. She says,

> I became increasingly of two minds about all this: on the one hand, stimulated by the intellectual atmosphere; on the other, disturbed by a sense of wandering further and further off course. To the extent that I had become intellectually and academically successful, I had become in a deeper sense unwise, unintelligent, unfree and unloving.[24]

Her busy life was interrupted by major surgery and a prolonged convalesence. She realized her loss more painfully and for a few years lived with a sense of abandonment.

Flora began to rediscover her loss when she first came to recognize that her grieving over her loss was a subtle form of egotism. She returned to sitting in quiet concentration but less intensely and more intermittently than in her youth. She next discovered a Zen center, came to practice zazen and "to the heart of the matter." With a Zen Master to guide her and a community to sit with she "had returned home at last." The continued practice of zazen is the beginning and end of Zen enlightenment. Shikantaza, merely sitting, was the missing element in her life. Flora learned through experience the integral relationship between wisdom and method. The enlightenment experience marked the awakening of prajna, wisdom, within her, but she did not know what to do to integrate and foster the growth of wisdom in her life. Meditation, here zazen, is the chief means of expressing and being grasped by wisdom. There is a Tibetan parable about how wisdom and method must operate together as one conjoint principle. Two men were both trying to get to the City of Nirvana. Neither of them could do it alone for one was blind and the other was lame. They decided to join forces. The lame man climbed on the blind man's back and pointed out the way (wisdom) while the man who had sound legs (method) carried his companion along the road. This is the basic pattern of every spiritual life.[25]

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[24] Ibid., p. 44.

Realizing the oneness of wisdom and method, Flora says:

> To be reborn at every moment, forever, requires eternal vigilance. How can it be otherwise? To continue to practice such awareness at every moment is implicit to the very nature of enlightenment. Thus Reality, Reality. . .practice. This was the indispensible pillar that had been missing from my life.
>
> Now, like a slowly rising tide, quietly, less dramatically, the timeless emptiness returns, the infinite possibilities for joyful awareness opening at every moment.
>
> To this I now vow to give myself with all my strength.[26]

In an earlier quote of Flora's another dimension of Zen enlightenment was briefly hinted at. She mentioned that the "open vision" not only awakened her sensory awareness of experience, but also made her "more aware of the sufferings of others." Karuna, compassion or even love, arises in the enlightenment experience as well. The integral relationship of prajna and karuna become the mode of being of the enlightened person in the world. The formula for living becomes karuna in the service of prajna, a compassion that will do whatever it must to awaken people to wisdom. The Mahayana tradition conceptualized its ideal of the enlightened person in the world in its conception of the Bodhisattva. The Bodhisattva (Bodhi, enlightenment / sattva, the relative world) is a person who lives a life embodying the paradoxical unity of the eternal and the relative, of oneness and change, which everyone does at least unconsciously. The Bodhisattva's dual role consists of the paradoxical simultaneity of self-seeking wisdom and selfless providing attitude towards the world of suffering, compassion. As Conze says,

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[25] Marco Pallis, "Discovering the Interior Life," Studies in Comparative Religion vol. 2, #2 (Spring, 1968), p. 81.

[26] Courtois, pp. 46-47.

> A Bodhisattva is said to be dominated by two forces--compassion and wisdom. Compassion governs his conduct towards his fellow beings, Wisdom, his attitude toward Reality.[27]

This further illustrates the identity of Emptiness and form. Wisdom represents the insight that form is Emptiness, while the Compassionate attitude represents the insight that Emptiness is form. A third aspect of the Bodhisattva's life is upaya, or "skill in means." Prajna intuition is the passive aspect, upaya represents the Bodhisattva's active part in the world of suffering. All three, prajna, karuna and upaya are in an interdependent relationship. Prajna achieves practical results through upaya which is born of karuna.

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[27] E. Conze, Thirty Years of Buddhist Studies (Oxford: Bruno Cassiter, Ltd., 1967), p. 54.

We shall return to the ideal of the Bodhisattva and the nature of karuna and upaya in later chapters.

UMI

Chapter 3

ZEN: WAYS AND MEANS OF SPIRITUAL TRANSFORMATION

The Three Treasures: Sociocultural Context

Once again, it is important to stress the sociocultural context of the Zen way to spiritual transformation. The Three Treasures or Jewels of Buddhism reflects the interdependence and unity of person, society and culture. The Buddha, the Dharma, and the Sangha compose one Reality through their mutual relationship and interdependence. True Buddhist faith is to believe in the Three Treasures and to embrace and cherish them.

The term Buddha refers to a) the Enlightened One or the historical Buddha; b) Enlightened one(s); c) the Truth-experience, Awakeness in the here and now. The Dharma is the Truth, the teachings left by Buddha, and the fixed immutable law penetrating the entire universe. The Sangha is the whole body of the faithful going for refuge to the Three Treasures. It includes the harmonious gathering of Buddhists, enlightened and unenlightened, lay and monastic, real and nominal. The Buddha, the Dharma and the Sangha define the sociocultural reality of Buddhism and the context for the Zen way of spiritual transformation.

The Buddha recognized very clearly the social nature of man. He saw how man is influenced by the example of friends and associates. Belonging to a community of like-minded persons, right association, is a preliminary step to embarking on the Eight-fold Path of spiritual transformation. Asked how to attain illumination, Buddha says, "An arouser of faith appears in the world. One associates with him."[1] A community of trust and loving support is essential.

Buddhism and its mysticism are not a-social. The Buddhist way and the Sangha has had a great social significance. The founding of the Sangha was a departure from the ancient Indian tradition of solitude for mystics and ascetics. In fact, the Sangha is one of the major innovations of Buddhism as a reform movement and is often counted as one of Buddha's most practical achievements. The development of the Sangha ran counter to the caste system and the rest of ancient Indian religious tradition. Everyone was free to join the formal fellowship of Buddhist disciples. Life in the Sangha as a monastic community is a school of anatta. Personal possessions are minimal (only eight articles: three robes, a belt, a begging bowl, a razor, a sewing needle and sandals) and one is continually subject to the common mind and judgment of the Sangha. This was a new kind of social structure which went beyond the collective life that men had known in the tribal system in India. The Sangha is in principle of universal dimension, supra-territorial and involves a transcendent kind of kinship.[2]

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[1] Huston Smith, The Religions of Man (New York: Harper and Row, 1965), p. 116.

The unique character of the Sangha and the Bodhisattva ideal are in great part responsible for the eventual spread and continuity of the Buddhist doctrine in the Asian world. Every society or culture has its ideal type of person, and this is true of the Buddhist countries which came under the influence of Mahayana Buddhism and its Bodhisattva ideal. Hence, another dimension of the sociocultural context for the Zen way of spiritual transformation today is the fact that Japan has integrated some of the Buddhist cultural traits into its culture and world-view. We shall discuss some of these traits when we briefly discuss Zen and the arts.

Zen and the Buddha's Praxis

As we approach our study of the Zen Buddhist ways and means of spiritual transformation, we should briefly recall the characteristics of Buddha's diagnosis and response to the problem of suffering. Zen participates in the spirit of the Buddha's very experiential approach.

Huston Smith characterizes the Buddha's approach as: empirical, direct personal experience is the final test for truth; scientific, Buddha uncovers cause and effect relationships; pragmatic, he offers a transcendental pragmatism; therapeutic, "One thing I teach," said Buddha, "suffering and the end of suffering"; psychological, he focuses on

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[2] Trevor Ling, "Buddhist Mysticism," Religious Studies vol. 1 (1965), pp. 171-173.

UMI

man's problems and dynamics of development; democratic, the Sangha operates by a republican assembly form of rule; and though community was important, he directed himself to the individual and said, "Work out your salvation with diligence."[3]

The Four Noble Truths

The core of Buddha's teaching is his four deepest and most considered convictions about life, the Four Noble Truths. Buddha patterned the expression of these truths on the traditional Vedic form of a physician's diagnosis and prescription. He identifies the disease, its cause, the possibility of a cure and then gives a prescription.

The First Noble Truth is the diagnosis of the disease, that all life is _dukkha_. _Dukkha_ is difficult to translate. It is usually translated as "pain" or "suffering." But, frustration might be a better translation, for Buddha is pointing to life lived in alienation and separation from our true self-identity, desiring the wrong things, clinging to an ego-identity which is an illusion (_anatta_) based on an illusion of permanence when all is impermanent (_anicca_).

The Second Noble Truth is the cause, _tanha_, another difficult word to translate. _Tanha_ is the disrupting force which brings about alienation and separation. It is not all desire for Buddha advocates a strong desire for liberation and the welfare of other beings. It is egocentric, selfish craving. It is all those inclinations which tend to continue or increase alienation, separation and all forms of selfishness. A central dynamic of tanha is clinging or grasping based on a double ignorance (avidya): ignorance that one is alienated from one's deepest ground, Buddha-nature, and ignorance of the presence of this Bodhi, the Buddha-nature in oneself and in every being.

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[3] Smith, pp. 108-109.

The Third Noble Truth is the possibility of a cure, one can realize an end of dukkha. The overcoming of tanha and the end of dukkha is nirvana (release, liberation). Nirvana is "de-spiration," an act of one who has seen the futility of trying to hold one's breath or life indefinitely. It is letting-go of an attempt to control through ego-idendity. One sees the impossibility of self-grasping, of clinging to the illusion of ego-identity as one's life. Letting-go is at the heart of the Buddhist notion of non-attachment which is Buddhist spirituality in a word. Gyomay Kubose says:

> Non-attachment is to be one with the problem. Living life is like flowing water. But instead of letting life flow, we attach to favorable conditions and become greedy, or we attach to adverse situations and become angry. We form attachments to words, actions, situations, things, and people. The strongest attachment of all is the attachment to one's self.[4]

The Fourth Noble Truth is the prescription, the multidimensional training program of spiritual and psychological maturation. The prescription is the Eight-fold Path, a way of life, the technique, practices, insights, and disciplines that restructure the personality to produce either a relative or a total end of dukkha.

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[4] Gyomey M. Kubose, Zen Koans (Chicago: Henry Regnery Co., 1973), p. 65.

The Eightfold Path

The Eightfold Path is presented as eight steps: 1) right understanding, 2) right aspiration, 3) right speech, 4) right action, 5) right livelihood, 6) right effort, 7) right mindfulness, and 8) right concentration. This Eightfold Path presents Buddhism's unique three-fold training program. The three major divisions of training in the Buddha's schema are: sila (virtue, and moral purity), steps 3, 4, and 5; samadhi (concentration), steps 6, 7, and 8; and prajna (discriminating wisdom), steps 1 and 2. These are three interdependent and interacting aspects of one training process. There is a psychological interaction between sila, samadhi and prajna. Sila strengthens samadhi, and samadhi promotes prajna. Prajna helps one to get rid of a clouded view of things and to see life as it really is. The dynamics of interaction are not linear; rather, the development of any one of the three facilitates the other two. These three facets of a single process imply no necessary progression, but there is a simultaneity and spiral of interactions during the course of following the Buddhist meditational path. A common image is to see the three as the legs of a three-legged pot, and if any one of them gives way, the whole pot gives way.

Buddha's system begins with sila, which is the systematic cultivation of thought, word, and deed converting energies spent unprofitably into profitable or wholesome directions. Sila is the essential foundation, the systematic pruning away of sources of distraction so that one may enter the nondistraction of samadhi. Right speech, action and livelihood (3, 4, 5) belong to the sila group and are the basis for mental development. Right speech is to abstain from falsehood of any kind, from abusive language and from idle talk, and to cultivate their opposites: speak the truth, speak with kindness, and speak about meaningful topics. Right action is abstaining from killing, stealing and illicit sexual indulgence and cultivating compassion; it is taking only what is given and living purely and chastely. Right livelihood involves abandoning ways of living which bring harm and suffering to others, ways of living detrimental to spiritual advance, and assuming an occupation which serves the good of others and is conducive to spiritual advance. The externals of right speech, right action and right livelihood are of secondary importance and are merely the external manifestation of what is of primary importance, the motivational purity proper to such behavior. Hence, Daniel Goleman says,

> Sila is to be understood not only in the ordinary sense of propriety, but also as mental attitudes or as psychological preconditions out of which right speech, action and thought arise. Sila is conscious and intentional restraint of action designed to produce a calmed and subdued. Purity of morality has only the purity of mind as its goal.[5]

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[5] Daniel Goleman, "The Buddha on Meditation and States of Consciousness," Journal of Transpersonal Psychology #1 (1972), p. 6.

With the development of sila, a psychological base is prepared for training in samadhi or concentration. Right effort, mindfulness, and concentration (6, 7, 8) focus on mental culture or the development of samadhi. Right effort is the great amount of steady, persevering will power which the Path demands. Virtues to be developed, passions to be curbed and evil mind states to be discarded require will power. Right mindfulness is a four-fold awareness of a) activities of the body; b) feelings or sensations; c) the activities of the mind; and d) mental objects. Right concentration is the attainment of a state of profound peace and steadiness of the mind, the unflickering flame of a lamp in a windless place. Right effort and mindfulness enable the fully concentrated mind to dispel the impediments and passions which hinder one from seeing life as it is.

Hence, proper meditation practice brings one to right understanding and right aspiration (1 and 2). Right understanding is composed of the Four Noble Truths and its conceptual framework expressed in the concepts of nirvana, anatta, anicca and karma. This is the minimal cognitive system provided for the Path and which is to be experientially verified by following the course of training. Right understanding and right aspiration requires that one focus the desires of the heart and be wholehearted in a desire for liberation and identification with the welfare of all.[6]

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[6] The main sources for this section are Smith, Goleman and Piyadassi Thera, "The Threefold Division of the Eightfold Path," The Maha Bodhi vol. 75, #2 (December, 1967), pp. 368-374.

All the conditions for self-transformation are there in the Buddhist tradition of the Three Treasures, the Four Noble Truths, and the Eightfold Path. Buddhist spirituality is a very effective and attractive spirituality when it is properly understood and followed. Zen Buddhist spirituality is one more specifically articulated way of liberation within this general tradition. Zen also shows the influence of Taoism on Mahayana Buddhism towards an even more concrete, practical and earthly spirituality of life in the world. The socio-cultural context of the Buddhist tradition should be kept in mind as the general backdrop to Zen spirituality.

The Master-Disciple Relationship

Within the Zen tradition of training, *zazen* and receiving the teaching from a Zen Master are two major thrusts of Zen practice. Zen training, as I have said, is an existential spirituality of practical life stressing orthopraxis. The transmission of the Zen experience is through a direct pointing to man's Mind. The master-disciple transmission in Zen is described as "mind to mind." The deeper one penetrates into Zen practice, the deeper one finds the teacher's mind is, until one finally sees that your mind and his mind are Buddha's Mind, Buddha to Buddha testimony. However, in using the word transmission we must be careful to give the concept a new creative meaning. Zenkei Shibayama says,

> . . .it is 'transmission of the untransmitable' or 'to transmit is to be identified with.' In other

> words, 'teacher-disciple transmission' in Zen is 'teacher-disciple identification,' where the experience of the teacher and that of his disciple are in complete accord with each other. They fundamentally originate in one and the same Truth.[7]

The teacher's verification through mind-to-mind transmission is seen as essential to the life of the Zen tradition. The preservation of the genuineness of the Zen experience has been maintained by this process. Zen sees the place as well as the danger of conceptual understanding and knows that living the Zen life is a life of integrated wholeness and unity of body and mind. Zen knows that the most effective way to communicate or transmit a way of life is through involving all the levels of man's consciousness and modes of representation. To reach a common unitive experience of life, Zen activates the enactive and the symbolic levels of consciousness and representation as their primary teaching modes. Master and disciple encounter one another with their entire being.

The disciple initiates a contract with a Zen Master. Once the disciple manifests his desire, the strength of his desire and will-power are severely tested by the Master before the Master will even take the time to see him. However, once accepted as a disciple, the Master requires absolute confidence and devotion, not as due to him but to the oneness. Faith in the Master is indirectly a faith in the ultimate oneness in Buddha Mind. The Master reciprocates by taking responsibility for the disciple's karma. The disciple remains with the Master at least until his enlightenment, and then only may he go about visiting other Masters in order to challenge them and sharpen his understanding of satori--not to receive anything but to dig deeper within himself. The surrender which the disciple makes is a surrender of the propensities of ego--"hindrances" which might prevent the disciple from pursuing the meditation path to the point of letting go of ego-identity in an act of ego-transcendence and an encounter with one's Buddha Mind. Responsibility for enlightenment, however, still remains with the student. The Master cannot give the disicple what he already possesses, but he can attack the disciple's ego-identity and let the disciple's Buddha Mind manifest itself through a Mind-to-Mind experience with the Master.

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[7] Zenkei Shibayama, Zen Comments on the Momonkan (New York: Mentor Books, 1974), p. 61.

The Master-disciple relationship begins as an asymetrical relationship with absolute authority on the Master's side, but it ends in equality and unity in Buddha Mind. The Master brings the disciple to a common inner authority and source of life.

The contact a disciple has with the Master takes a variety of forms. We shall discuss the unique context of each type of contact later in the chapter, so now I shall only briefly mention them. The teisho is a Zen talk given by a Master to monks in training at a monastery. It is not merely a lecture, but a direct concrete presentation of Zen spirituality demanding a total response from the disciples. There

UMI

are also different types of private encounters with the Master: sosan is an occasion when the disciple is required to see the Master, and dokusan is an occasion when the disciple goes to the Master voluntarily; both take place during sesshin (intensive Zen retreats). Sanzen is when a disciple goes to the Master to present the results of his training in a one-to-one encounter from the absolute Zen point of view. There are also opportunities for mondo (a question and answer exchange from the Zen point of view) during work as everyone works, including the Master. The Master often comes across as very severe, cool and a person of supreme presence and dignity. Alan Watts says:

> In this role he constitutes a living symbol of everything that makes one afraid of being spontaneous, everying that prompts the most painful and awkward self-consciousness. He assumes this role as an upaya, a skillful device, for challenging the student to find enough 'nerve' to be perfectly natural in the presence of this formidable archetype. If he can do this, he is a free man whom no one on earth can embarrass.[8]

The Master is also a living model of Zen spirituality for the disciple. "Zen is living life," writes Kubose, "so every day and every hour in the life of a Zen Master is a living lecture. A Zen monk who cannot hear the wordless lecture is not worthy to be called a Zen student."[9] Association with the Master has an effect even if one is not expecting it. There is a story that Master Dogen told his disciple Ejo one day:

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[8] Alan Watts, The Way of Zen (New York: Mentor Books, 1957), p. 159.

[9] Kubose, p. 151.

> To cultivate intimacy with a good person is like to walk in the mist or dew. Even if one does not specially moisten the clothes, they become wet in due time. A boy who served Master Gotei attained Satori in the course of his long contact with the master even though he did not seem to have time to learn Zen or practice it especially.[10]

There are several images we can use to convey the role of the Zen Master. I shall briefly discuss three of them: that of a clown, a comic midwife, and a mother hen. A theme running through the three images is that of assisting at a spiritual delivery or birth. The Master's art is really a science of spiritual delivery. He tries to bring together the psychological elements that are favorable to the delivery of the Mind.

Even though the Master seems to be a very stern figure, the task at hand seems very serious and the setting for the training seems very authoritarian, humor is an integral part of both the pedagogical method of the Master and of the enlightenment experience. The humorous dimension of Zen training reflects the strong iconoclastic thrust of Zen. Scriptures, rituals, Buddha images, incense, rules and a strict schedule are all in evidence, but none are to be taken too seriously, and what one must ultimately discover

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[10] Koji Sato, "Zen from a Personological Viewpoint," Psychologia vol. 11 (1968), p. 10.

UMI

is that the transmission of the Zen experience is direct and independent of all such supports. M. Conrad Hyers explains it this way:

> . . .before enlightenment and liberation can occur, all idols must be overturned or--which is the same--laughed out of existence. Anything is potentially an idol; therefore anything is a legitimate object of laughter. No aspect of one's existence is to be taken too seriously. This is precisely the function of humor; for to take things too seriously, however important and significant they might ordinarily seem, is to be dependent upon them and therefore to be caught in the wheel (the vicious circle) of attachment, desire, and anxiety.[11]

Humor is also a consequence of the enlightenment experience. We saw in Flora's description of her enlightenment the element of laughter and humor. After all the struggle, one discovers that the object of laughter is really oneself in the larger predicament and folly of man who seeks everywhere but within himself to find peace and an end to suffering.

Hence, it is natural for the Zen Master to play the clown and sometimes to be a trickster, prankster, jester and clown all rolled into one. The Master will behave in very unorthodox ways, laughing and scowling, shouting and being silent, slapping, kicking and striking but always making a point and timing it in an attempt to shock the disciple out of the patterns of thought and rationality that hold the

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[11] M. Conrad Hyers, "The Ancient Zen Master as Clown-Figure and Comic Mid-wife," Philosophy East and West vol. 20, #1 (January, 1970), p. 14.

UMI

individual in bondage. The Zen Master becomes a clown and instructs in unorthodox ways in order to reveal the comedy in a false view of self, of ego-identity and to awaken a new perspective of identity.

Humor and sudden enlightenment enjoy the common element of abruptness, one bringing forth laughter and the other enlightenment. We can see the appropriateness of the use of humor by the Zen Master because of the similarity between becoming enlightened and getting the point of a joke. The realization of enlightenment is sudden, just as the sudden realization of the point of a joke. Realization in both are discovered immediately and effortlessly or not at all. Both require the proper setting, context and mood. Both involve instantaneous and intuitive laughter, and any attempt to explain kills both a joke and enlightenment.[12]

Humor is also part of the Zen Master's role as comic midwife. In the Zen image of midwifing, the Zen Master is a socratic midwife to the person who seeks truth. The Master does not teach truth but becomes the occasion for the discover of Truth. "The midwife, as it were," writes Hyers,

> does not pass the baby from the stork to the mother, but assists the mother in delivering the baby. This presupposes, of course, that the truth is present already, though in an obscured form, requiring only an occasion for its realization. The type of occasion afforded by the Zen Master, however, is fre-

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[12] Hyers, p. 12.

> quently identified by the peculiarity of being a *comic* occasion.[13]

In midwifery the woman gives birth to her own baby. The woman must bear her own suffering in the process. Some women can give birth without a midwife. In Zen the disciple has to attain his own enlightenment and undergo the unique sufferings of breaking from his particular type of clinging and attachments. Also, the disciple may attain enlightenment without the presence of the Zen Master, and the assisting external factor may be the sound of the wind, the cry of a bird or any number of external triggers present at the appropriate moment.

Another common image of the role of the Zen Master at the moment of enlightenment is that of a mother hen. Again, it is another way of looking at an approach which allows the disciple to be awakened by the *dharma* (truth) through his own efforts. This image highlights the need for the Master's encouragement when the disciple's effort is greatest and the "great doubt" most agonizing. The disciple comes to the delicate turning point called *sokutakunoki* in Japanese. *Soku* literally means "the picking of shell of the egg from the outside by the mother hen." *Taku* means "picking the baby chick from the inside."[14] Both acts must be performed at the same moment, or the baby will not hatch. The timing of this mysterious act is performed through the innate wisdom of the mother hen, so too it is done through the Zen Master's wisdom. Choosing the right Master is important.[15]

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[13] Hyers, p. 10.

[14] Eshin Nishimura, "Zen Meditation," in Donald K. Swearer, ed., *Secrets of the Lotus* (New York: Macmillan Co., 1971), p. 144.

Zenkei Shibayama gives an example of many of the master-disciple relationships in an account he gives of an all night mondo exchange between Master Ryutan and Tokusan which ends with a sudden enlightenment triggered by a surprising, well-timed act by Master Ryutan. Shibayama says:

> Master Ryutan at last told him, 'The night is far advanced. You had better take your leave.' Tokusan finally bade his teacher good night, lifted up the bamboo curtain, and went out. As it was dark outside, he turned around and said, 'It is pitch dark outside.' Not only outside but within, his mind too must have been like a dark abyss. Psychologically, he was in a touch-and-go situation. Master Ryutan quietly lit a candle and handed it to him. Just at the moment when Tokusan was about to take it, he blew it out with one breath. What superb working! What excellent instruction! In an instant the whole universe was in sheer darkness again, and at this moment, all of a sudden Tokusan's relativistic self was dispersed, like a barrel unhooped. This is the great inner conversion which has been described in Zen: 'The world has collapsed and the iron mountain has crumbled.'[16]

The intuitive wisdom which the Zen master seems to have about when a disciple is ripe to be assisted to enlightenment also seems to be in evidence when a Zen master judges whether a disciple has achieved enlightenment or not. How the master can "see" the enlightened state of a disciple is as difficult to explain as it is to explain the nature of satori. The Master seems to be able to judge whether the response of a disiple is imitation or the real thing, just as an artist can judge the work of a student and tell whether it is simple imitation or a true act of creativity. However, we can surmise what some of the cues are just as we have some idea of what to look for in a good painting. One clue would be a state of mental relaxedness which results from satori. It would manifest itself in an inner transformation and relaxedness of the body. Another is a serenity which comes through in the most inconspicuous movements that are least subject to control or imitation. The eyes and the way a person "sees" show through the way a bowl of tea is taken and raised to the lips with a sense of the oneness of the drink and drinker. Also verbal exchange in response to questions would be a clue. You cannot pretend to have satori because there is nothing in satori that can be conceived or expressed as an objective fact. Satori spontaneously manifests itself, and one either has it or does not. In summary, the Zen Master has the perfection of a faculty which many Orientals possess, the ability to detect the finest nuances of movement and gesture.[17]

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[15] Ibid.

[16] Shibayama, p. 210.

Upāya

Upāya is another difficult concept to translate

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[17] Eugen Herrigel, Zen (New York: McGraw-Hill Book Co., 1964), pp. 58-61.

UMI

into Western terms. It is usually translated as "expediency," "skillful means," or "adapted teachings." The theoretical basis for the concept of *upāya* as a necessary function of enlightenment is found in Nargarjuna's Madyamika philosophy. However, the practical issue involved is that of how to communicate the enlightenment experience to others. *Upāya* attempts to respond to the inadequacies of human language and the diverse factors of spiritual level, past experience, present environment and psychological needs which influence the unenlightened who are to be led to enlightenment through *upāya*. For example, language and preaching in the everyday world out of compassion are *upāya*. They are the means by which the Bodhisattvas make the teachings of Buddha understandable to persons of varying mental faculties and in various life situations. The Bodhisattvas follow the example of Buddha who was regarded as a marvelous physician who by his *upāya* always dispensed the proper medicine in the appropriate dosage. The bodhisattva path, founded on the *prajna*/*karuna* aspects of enlightenment, is the ultimate *upāya*. It is the method *par excellence* for communicating the fruits of enlightenment to persons in the everyday world. *Upāya* is an accomodation of the truth of the *satori* experience in order to make it intelligible to persons in the everyday world. Both worlds of experience are valid and integrated for the enlightened person but not for the unenlightened.[18] There is

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[18] Daigan and Alicia Matsunaga, "The Concept of Upaya in Mahayana Buddhist Philosophy," *Japanese Journal of Religious Studies* vol. 1, #1 (March, 1974), pp. 51-72.

UMI

a parable about a father who seeks to save his sons from a burning house. The sons do not heed his warning so the father turns to skillful means to get them out. He promises them carts to play with if they come out. They run out and discover that the father was not telling the truth. There was only one cart, but the one cart was much more splendid than the three promised.[19]

We shall return to this problem in the next chapter when we discuss the problem of multiple realities.

Methods: Direct and Indirect

Upāya can take many forms, but a common way of categorizing some of them is into the category of direct and indirect methods. As we have seen earlier the actions and verbal responses are uncommon, unconventional, and consequently almost always incomprehensible to the uninitiated. Among the common indirect methods are paradox, going beyond opposites, and contradictions. Paradoxical statements are common among the mystics, but what is characteristic of Zen statements and Zen's whole approach is the concreteness and vividness of expression in Zen's paradoxical statements. For example, a Christian mystic may say: "God is real, yet He is nothing, infinite emptiness; He is at once all-being and no-being." On the other hand we have a graphic irrational Zen expression by Fudaishi:

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[19] Tucker N. Callaway, Japanese Buddhism and Christianity (Tokyo: Shinkyo Shuppansha, 1957), p. 53.

> Empty-handed I go and yet the spade is in my hands;
> I walk on foot, and yet on the back of an ox I am riding;
> When I pass over the bridge,
> Lo, the water floweth not, but the bridge doth flow.[20]

Going beyond opposites or the mystic negative way is also common to the mystical tradition. The person encapsulated in everyday reality has to be brought to transcend a totally dualistic life experience for the sake of discovering the non-dualistic experience of enlightenment. A person has to be taught not to be "caught" in any of the four propositions of dualistic thinking, i.e.: It is A; it is not A; it is both A and not A; it is neither A nor not A. Zen is advaita, non-dualism; it affirms neither a duality nor an "ism." Zen is not a theory or a philosophy but a total existential experience which transcends logic but is not opposed to it. Zen does not demand total abdication from discursive reasoning, but it does not place all its trust in discursive reason alone and is attempting to bring one to a fullness of experience which includes the non-rational, the non-dualistic. Consequently, a Zen master uses contradiction. He sometimes simply negates something he just said or something which is obviously logically true. The Zen experience is not dependent upon logic or reason.

The direct method is the most characteristic feature of Zen. Shibayama says the direct method is "the method of presenting one's own Zen experience directly without hesitation, regardless of the person with whom he is confronted, and eliminating all compromises."[21] The rationale of this method is explained in the following way. If Zen is the truth of life, and life is living, moving, acting, and not merely reflection, then it is natural for Zen to find ways to bring a person's consciousness to life as more than words and thinking. Furthermore, life is not logical and really beyond logic. Man is not as logical as we make him out to be. There are nonrational, unconscious dimensions to action. Bodhi-power as a force in man's action is stronger than ratiocination. In fact, where Bodhi-power (not the egocentric will, but the power of self-identity) acts, there is Zen. Such an assertion of Zen is an act in itself and does not refer to anything asserted in the act; it is altogether independent of any external references. Such a moment of action is also fleeting, unrepeatable, and ungraspable; as soon as you are conceptually aware of the experience, it is gone. "You remain silent, and it speaks; you speak, and it is silent." It is compared to a flash of lightening or a sudden spark.

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[20] William Barrett, ed., Zen Buddhism: Selected Writings of D.T. Suzuki (New York: Doubleday Anchor Books, 1956), p. 115.

A flash of lightening!
Sparks struck from a flint!
If you blink your eye
It is gone Mumon[22]

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[21] Zenkei Shibyama, "An Outline of Zen," in Anthology of Zen, William Briggs, ed. (London: Evergreen Books, 1961) p. 199.

[22] Shibayama, Zen Comments on the Mumonkan, p. 160.

The Zen masters want us to be aware of the moment as it flees and not after it has flown. There is no time to think. The direct method is an effort to bring one to life in all life's concreteness, not as thought. The Zen master may use words, but he sees a great danger to using words in a logical way. Familiar words have many meanings, associations, or memories attached to them, and this leaves them without direct connection to life in the moment for us. Consequently, we should not look for meaning or a logical message to a Zen master's words in these moments of the direct method. Suzuki summarizes this last point:

> . . .masters often avoid such statements or expressions as are intelligible in any logical way. Their aim is to have the pupil's attention concentrated in the thing itself which he wishes to grasp and not in anything that is in the remotest possible connection liable to disturb him. Therefore when we attempt to find meaning in dharanis or exclamations or a nonsensical string of sounds taken as such, we are far away from the truth of Zen. We must penetrate into the mind itself as the spring of life, from which all these words are produced. The swinging of a stick, the crying of a 'kwats!' or the kicking of a ball must be understood in this sense; that is, as the directest demonstration of life--no, even as life itself.[23]

Teaching by the direct method is like putting a person in a situation in which one must respond creatively and spontaneously to the moment. For example, one might teach someone to swim by merely throwing him into deep water. There is no time for thinking; one has to spontaneously respond to the crisis. I learned to swim this way, except I wasn't thrown in; I wandered out over my head by myself.

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[23] Barrett, pp. 130-131.

Koan and Mondo

Among the direct methods used by Zen masters are the *koan* and the *mondo*, two handmaids of Zen training. The present *koan* system used primarily in Rinzai Zen was established by Hakuin about 200 years ago. The *mondo* (literally, "question and answer") is a very brief exchange used for purposes of illustration, only occasionally for meditation. *Koans* are originally sayings or doings in the form of *mondo*, instructions, talks and other situations left by great Zen masters. These masters, drawing on their deep Zen experience, freely expressed their Zen under different circumstance. The significance of the *koan* varies greatly from one to another and are really unclassifiable, though some classification of them has been done. They arise in a variety of situations and are *upāya* fitting the situation. Writing about the various functions they served, Shibayama says,

> Some may encourage training; some may be mondo between two people to test closely and refine each other; some may express profound and lucid spirituality; some may stress the truth of equality, or the working aspect of the Truth in differentiation; some may emphasize the truth that 'one is all; all is one'; some may wipe off all the stinks and even smacks of Zen; some may not fit under any category.[24]

The aim of *koan* studies is to awaken the student to enlightenment and to let him attain a new and creative Zen personality in order to live freely in this world.[25] The initial kensho experience is only the beginning. Hakuun Yasutani says it is "more of a matriculation into the school of Zen rather than graduation."[26] Harder and more attentive training is needed after one has attained satori, in order to refine the personality in every aspect of daily life. It is very important to note that Zen is not merely psychological absorption in one's work, as valuable and beautiful as this may be. Shibayama is very adamant about this:

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[24] Shibayama, *Comments on the Mumonkan*, p. 102.

> Training in Zen aims to bring about a fundamental change in which whole personality, by which one attains realization (which is called satori) and lives a new Zen life as a new man. Zen maintains that this experience of attaining religious personality is essential. It is therefore basically different from forgetfulness of oneself in an art or skill, which covers only one special aspect of one's life. Let me repeat: the ultimate aim of Zen is to accomplish a completely new religious personality by the satori experience, and to live Zen at every moment. Without this fundamental experience, whatever special skill or psyche one may have, it is not Zen at all.[27]

Zen training requires the overturning of one's whole personality structure, the shift from ego-identity to self-identity. It is a return to one's original mind, that is, the state of mind of the infant before the socialization process and development of ego-identity. It is a conscious return to the primary naiveté of childhood, of a fundamental oneness and sense of participation in reality as an organic interpenetrating, interdependent whole. Suzuki describes this process:

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[25] Ibid.

[26] John White, What is Meditation? (New York: Doubleday Anchor Books, 1974), p. 140.

[27] Shibayama, Zen Comments on the Mumonkan, p. 76.

> Zen's approach to Reality, when broadly stated, is to reverse all trends, ancient as well as modern, which have been going through the history of human thinking, and pull them backward to their source, or starting point. It is not a Copernican revolution, but a far more radical turning. Zen wants to see everything overturned to its very foundation, and to have it make a new start on that overturned foundation. . .For in the world of Zen we are to be naked, thoroughly shorn of all the trappings we have put on ourselves since the very beginning of creation.[28]

To accomplish this task one's whole cognitive system has to be overturned and the discriminating intellect shut down. *Koans* are used for this purpose.

This process of developing a religious personality involves a great deal of mental suffering and agony. "Any Zen man without exception," writes Shibayama, "has to experience excruciating inner anguish before he finally attains *satori*, which fundamentally changes his whole personality."[29] The egocentric will has to be broken. One cannot control and merely mechanically manipulate one's way to *satori*. The death/rebirth experience of Zen training is more crucial than physical dying. Shibayama says, "True peace of mind,

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[28] D.T. Suzuki, *Essentials in Zen Buddhism* (London: Rider and Co., 1963), p. 57.

[29] Shibayama, *Zen Comments on the Mumonkan*, p. 148.

> however, can be obtained only when one is personally awakened to the stark-naked fact that every effort is ultimately in vain. Seek, struggle, and despair! He who has never wept all night in struggle and despair will not know the happiness of satori.[30]

Koan study is to bring one into this abyss of darkness and despair. The role of the koan is like taking away the walking stick of a blind man, spinning him around to totally disorient him and then knocking him down. Having lost his support and sense of orientation, he will be thrown into despair.[31]

Seeing what the aim of Zen practice is, it is easy to understand why great faith (aimless devotion), great doubt (earnest inquiry), and great determination (desperate persistence) are three universal requirements for entering upon this training. It requires a strong ego. Hakuin explains the necessary preparatory attitude thus:

> . . .carry on this investigation intently and earnestly. Under no circumstances search among the teachings of the sutras or in written words. Never ask your teachers to explain. But when your activity of mind is exhausted and your capacity for feeling comes to a dead end, if something should take place not unlike the cat springing upon the mouse or the mother hen hatching her eggs, then in a flash great livingness surges up. This is the moment when the phoenix escapes from the golden net, when the crane breaks the bars of its cage. . .
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> For the study of Zen there are three essential requirements... .The first is a great root of faith; the second is a great ball of doubt; the third is great tenacity of purpose. A man who lacks any one of these is like a three-legged kettle with one broken leg.[32]

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[30] Ibid., p. 295.

[31] Ibid., p. 103.

[32] Isshu Miura and Ruth Fuller Sasaki, The Zen Koan (New York: Harcourt Brace and World, 1965), pp. 43-44.

While dealing with the koan, T'ui-yin cautions his koan students on the following points:

> (1) Do not calculate according to your imagination; (2) Let not your attention be drawn where the master raises his eyebrows or twinkles his eyes; (3) Do not try to extract meaning from the way the koan is worded; (4) Do not try to demonstrate on the words; (5) Do not think that the sense of the koan is being grasped where it is held out as an object of thought; (6) Do not take Zen for a state of mere passivity; (7) Do not judge the koan with the dualistic standard of yu and wu: (8) Do not take the koan as pointing to absolute emptiness; (9) Do not ratiocinate on the koan; and (10) Do not keep your mind in the attitude of waiting for satori to turn up.[33]

In responding to a koan or in a mondo exchange, no time is allowed for thinking. Any answer that is not instantaneously, spontaneously, and effortlessly given is not acceptable Zen.

Coming to the cul de sac in dealing with a koan is only a half-way point, and it is then that you come to the starting point. Sokei-an Sasaki tells the following story and comments on what it is like to come to the end and to "see":

> There was a story. . .of a man who went through mountains to find the end of the world. On his way he passed many temples. Finally he came to a place where he was told: 'This is the end of the world.' But he did not believe it and went on. Finally he came to the edge, the real edge, of the world, a great cliff. There he saw the chaos of the Infinite and couldn't take another step. This is an allegory of the end of reason. When we are thinking about the highest truth, we think and think and think and think until we come to the ultimate, then we cannot think any more. Our

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[33] Barrett, p. 146.

> thinking mind can go no further. It is a cliff, so our thinking mind cannot step forward. This is the end. If you are thinking about something, you must come to this end of thinking. When you have something more to think about, it is not the true end. It is not through thinking about it that you see Truth. You cannot feel it or think about it. When you come to see the true end you stop thinking and you see Truth. It is not thinking of Truth, it is not looking at Truth as a picture. You see.[34]

The *koan* itself is an account of an existential expression of the spiritual experience of a given master in a given situation. Recall what was said about the use of language in our discussion of the direct method. Language is not used to convey any specific content. Shibayama says:

> Zen masters may express their Zen experiences by talking, by writing, by painting, by a sudden blow, or in many other ways. It is an iron-clad rule in Zen always to read the teaching, however it may be expressed, from within, based on the experiential fact, and never to try to reach the experiential fact by following any particular form of expression.[35]

Therefore to look for logical meaning is an irreparable mistake. *Koans* are not instructions in ethics or common sense but fundamentally different. If per chance you can glean some common sense facts or even an ethical insight from a *koan*, and it is possible with some of them, this is all well and good, but you are not understanding the *koan* as a *koan* with its unique purpose.

We might gain deeper insight into the nature of the

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[34] Sokei-an Sasaki, "Bodhidharma's Two Entrances," in William Briggs, ed., *Anthology of Zen* (New York: Grove Press, 1961), pp. 3-4.

[35] Shibayama, *Zen Comments on the Mumonkan*, p. 205.

koan and the *mondo* if we use the distinction between perlocutionary speech acts and illocutionary speech acts. Illocutionary speech acts are those in which the intent is merely to communicate information, issue a command or a warning, and so forth. It is the most common kind of speech act. The speaker performs these acts *in* saying something. For example, I say, "There are 1800 koans." I am merely communicating information to you. Perlocutionary speech acts are those in which the speaker is attempting to involve the listener in a relationship requiring a specific kind of response before the act is considered successful. The speaker performs this act *by* saying something. For example, I want to console someone and thereby involve the listener in an experience of consolation with me, so I say, among a number of things I could say, that, "The pain will go away in a few moments." I could also just give the person a hug or say something else that is consoling (or convincing, alarming, etc. depending on my intention). Note that the important element is not the content but the intent of the act. For example, if the perlocutionary intent is to please someone, the particular words uttered are not crucial to the intent. I could say a number of pleasing things. Such perlocutionary speech acts are often made with intentions only indirectly related to the content of the utterances. The *mondo* and *koan* are perlocutionary speech acts. The language used usually does not have any logical content so there is a wide range of language which may be used. The listener and his response are of greater significance than the content of the utterances of the speaker. The master, says Rosemont,

> has a specific intent, a specific response which he is desirous of eliciting from his students, and the content of his utterances has little relevance to that response. This intent does not have an ordinary Western equivalent, for the master uses such sentences literally to shock his students out of their conceptual schema.[36]

Hence, in a sense, we can say Zen training is a kind of "spiritual shock therapy."

The comic dimension is very much in evidence in the Zen master's use of _mondo_ and _koan_. To bring a person to laughter about the illusion of ego-identity is a much more powerful and psychologically appropriate way than to drive a person defensively into a corner with overpowering logic and a _reductio ad absurdum_.[37] This is an example of true compassion and sensitivity to the psychology of human nature. Hyers calls the mondo a "comedy of errors"[38] and suggests that the humorous maeutic approach is non-threatening and brings a person to a freedom beyond encapsulation in rationality. The everyday world is taken less seriously and put into perspective. Hyers says,

> In nonsense one refuses to take with absolute seriousness--i.e., with humorlessness--the world of sense, whether of

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[36] Henry Rosemont, Jr., "The Meaning is the Use: Koan and Mondo as Linguistic Tools of the Zen Masters," _Philosophy East and West_ vol. 20, #2 (April, 1970), p. 117.

[37] Hyers, p. 11.

[38] _Ibid_.

> common sense or sophisticated reason. Nonsense is the question mark placed after the supposedly firm reality of the 'real' world of intelligibility, the irrefutable logic of rationality, or the categories and dichotomies of any system. It is this maeutic play upon irrationality in order to move beyond rationality that is expressed in the familiar koan, 'What is the sound of one hand clapping?' or the mondo, 'What is the essence of Buddhism? Three pounds of flax!'[39]

For the beginner, the koan "mu," or "What is mu?" is recommended. Later Hakuin preferred the koan, "What is the sound of one hand clapping?" as being more effective as a beginning koan.[40] As one concludes each _koan_, the master usually requires one to present a verse epitomizing the importance of the _koan_. It need not be original and is usually a quotation taken from the literature, preferably secular of any period. This is called the use of "capping phrases" (_jakugo_) in koan study.[41]

While the _koan_ system is central to Rinzai Zen training, working with _koans_ is not as important in Soto Zen training. Many in the Soto sect hold that, since we are all innately Buddhas, _satori_ is not necessary. Sitting in meditation is in itself a manifestation of enlightenment. The practice of _zazen_ (sitting-meditation) brings a gradual development of enlightenment. More and more, however, the differences between Soto Zen and Rinzai Zen are resolving themselves into an appreciation of both _zazen_ practice and koan studies. The method of koan training has been criticized as "ladder Zen." Like any method, koan study is subject to abuse. Alan Watts suggests the two most likely drawbacks: the first is to insist that the koan is the "only way" to a genuine realization of Zen. This would limit what was considered Zen to the Rinzai Zen experience, and Soto Zen would not be Zen, nor would the Zen experience have the universality that is claimed for it. It would be a very culturally defined experience. The second is a more serious drawback. The intense effort and agonizing doubt, so much a part of koan training, tends to oppose satori with the intensity of seeking and striving so as to confuse satori with its purely emotional adjuncts. The depth of satori becomes proportional to the intensity of the quest and of the feeling evoked. This fosters a dualistic satori. Satori is not the feeling of release. Watts says,

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[39] _Ibid_., p. 12.

[40] Sato, p. 9.

[41] Sasaki, p. 28.

> . . .to identify satori with the consequent feeling of relief, with the sense of relaxation, is quite misleading, for the satori is the letting go and not the feeling of it. The conscious aspect of the Zen life is not, therefore, satori--not the 'original mind'--but everything one is left free to do and see and feel when the cramp in the mind has been released.[42]

Hence,

> Awakening is thus only incidentally pleasant or ecstatic, only at first an experience of intense emotional release. But in itself it is just the ending of an artificial and absurd use of the mind.[43]

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[42] Watts, p. 167.

[43] *Ibid.*, p. 166.

However, in the end koan training does have an advantage over "just sitting" since there are more dangers to this subtle, slow way to growth in enlightenment. The ideal is probably to use koans, and then after koan training, to practice "just sitting." Koan study is only one of the three kinds of training. The other two are zazen and daily life which we shall come to in the following sections.

Zazen

When we speak about means in Zen Buddhism, we should be aware of the fact that in Zen the means become ends. One's approach to various means becomes non-utilitarian. They are practiced with non-attachment to expectations or to the fruits of such practices. It is also important to keep in mind that the path of spiritual transformation in Zen is one of self-fulfillment but not through more conceptual learning and gradual self-expansion of ego-identity. Rather the process of becoming is through unlearning, self-emptying and detachment. Once ego-identity and ego-strength have been achieved, it is time to undergo the second birth or the spiritual death/rebirth process which becomes the next stage of self-development and becoming. There is a return to what is natural to the embryonic self. The return is to the naiveté of the child and the positive attributes of a child: simplicity, suppleness, receptivity, eating, sleeping, and breathing by natural rhythms. Zen looks to the integrity, wholeness and completeness of the present moment of experience. As Eshin Nishimura says,

> To live one's life at each moment with full awareness is to live in the past and future at this moment. On the other hand, to live without full awareness of this present moment, with only memory and expectation, is not one's life at all; it is death.[44]

The practice of _zazen_ is an undoing and unlearning process in which the well-fortified structure of ego-identity is infiltrated. It is one of the most radical forms of spiritual purification which facilitates the death/rebirth process and brings one to live fully in the present.

Zazen is difficult to teach precisely because it is not a matter of merely acquiring more conceptual knowledge but the transmission of a _how_--how to meditate, how to live, how to "see." _Zazen_ is the transmission of a way of life during and beyond the physical posture of sitting. That is why Dogen speaks of _zazen_ as being walking, standing, sitting and running. The Zen experience is to permeate our daily life as well.

Consequently, there are two parts to _zazen_ training corresponding to the development of the fourth and fifth states of consciousness, that is, the achievement of _kensho_ and of _satori_ as the development of a religious personality which embodies the enlightenment experience in everyday life. The two parts of the training are also related to the two major aspects of enlightenment: wisdom and compassion which are integrally related as the sun shines making light and heat. The first part is called upward discipline or movement and the second downward; upward training to seek Buddha's wisdom and downward to save sentient beings and practice Buddha's compassion. It is the integration of transcendence and immanence. The second part of the training is more important. Having the kensho experience is not enough and is only the beginning. One must go on to develop a religious personality which is to be a Bodhisattva. Being a Bodhisattva is the best upāya for bringing others to enlightenment.

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[44] Donald K. Swearer, ed., _Secrets of the Lotus_ (New York: Macmillan Co., 1971), p. 134.

Integrated Path of Concentration and Insight

Zazen is a meditation path which develops and integrates both concentration (samadhi) and insight (prajna). Concentration and insight are interactive along the zazen path. Concentration multiplies the effectiveness of insight, and insight borne detachment facilitates greater concentration. In the end both are attained to their highest degree. Because concentration is practiced, some of the "awakenings" are stages of jhana (degrees of absorption), but absorption is not the goal of Zen. Such a state of oneness is called a "great fixation" and is considered an intermediate state in the progress toward final realization. Suzuki warns us: "When this state of great fixation is held as final, there will be no upturning, no outburst of satori, no penetration, no insight into Reality, no severing the bonds of birth and death."[45]

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[45] D. T. Suzuki, Essays in Zen Buddhism, Second Series (London: Rider, 1958), p. 135.

Zazen practice begins with the development of concentration. The koan is a unique device for achieving concentration, but it is usually reserved for more advanced practice when it is used as a training device. The beginner in zazen practice usually begins with concentration on breathing. There are three stages for such concentration practice. The first is to count breaths one to ten over and over, returning to one any time one becomes distracted by anything, thoughts, sounds, sensations, and so forth (sūsokukan in Japanese). The next stage is to let go of the device of counting and merely attend to one's breathing (zuisokukan). Finally, one learns to "only sit" in absorption without any methods as aids, "merely sitting" (shikantaza). However, the aim of zazen is not to render the mind inactive in absorption but to quiet and unify the mind in the midst of activity. The koan is used by some masters to develop greater concentration between the zuisokukan stage and shikantaza. As concentration develops degrees of joriki develop. Joriki is the power of one-pointedness and brings equanimity, determination and a potential ripeness for kensho. Joriki gives one strength to maintain the mind in a state of stillness. Koan work develops joriki and a ripeness for kensho.

Satori-awakening is a waking state after-effect of concentration practice. Satori usually follows a period of concentration practice. For example, concentrating on the koan Mu eventually brings one to a state of unthinking absorption in the Mu, and then kensho takes place, where one will "see each thing just as it is." D.T.Suzuki describes his movement beyond a state of absorption or concentration (samadhi) in Mu to the satori insight and the importance of "working through" the satori insight by further training:

> Up till then I had always been conscious that Mu was in my mind. But so long as I was conscious of Mu it meant that I was somehow separate from Mu and that is not a true samadhi. But towards the end of that sesshin, about the fifth day, I ceased to be conscious of Mu. I was one with Mu, identified with Mu, so that there was no longer the separateness implied by being conscious of Mu. This is the real state of samadhi.
>
> But this samadhi alone is not enough. You must come out of that state, be awakened from it, and that awakening is Prajna. That moment of coming out of the samadhi and seeing it for what it is--that is satori. When I came out of that state of samadhi during that sesshin I said, 'I see. This is it.'
>
> I would like to stress the importance of becoming conscious of what it is that one has experienced. After kensho I was still not fully conscious of my experience.[46]

The kensho experiences come within a wide range of depth, degree and clarity. Joriki strengthens satori. So zazen practice is continued in order to develop the joriki which cultivates the satori-effect until finally it becomes as "omnipresent reality shaping our daily lives."[47] By this time the student is practicing shikantaza. This practice of merely being alert and mindful, free of discriminating thoughts, is then carried over into "mobile zazen" where one enters fully into every action with total attention and clear awareness. Numerous moments of satori occur in zazen practice. Some of these experiences seem to be experiences of degrees of jhana, and some are stages in the path of insight.

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[46] D.T. Suzuki, The Training of the Zen Buddhist Monk (New York: University Books, 1965), pp. xxi-xxii.

[47] Daniel Goleman, "The Buddha on Meditation and States of Consciousness Part II: A Typology of Meditation Techniques," Journal of Transpersonal Psychology #2 (1972), p. 186.

There are various stages to the Zen experience. Kapleau describes the object of zazen as the cultivation first of mindfulness and eventually mindlessness. These two psychological conditions are amplified by Kapleau:

> Mindfulness is a state wherein one is totally aware in any situation and so always able to repond appropriately. Yet one is aware he is aware. Mindlessness, on the other hand, or 'no-mind' as it has been called, is a condition of such complete absorption that there is no vestige of self-awareness.[48]

However, the stress in Zen practice is on having the experience ripen until it finally permeates one's life. The final stage of "no-mind" is one in which the spontaneity and clarity of satori is manifest in all one's acts. This means that "the posture of mindfulness is built into one's consciousness, and so it is full awareness devoid of self-consciousness."[49] Truly living Zen is when one's life and final Zen awareness are fully integrated. "The attributes of one in the state are childlike spontaneity and simplicity, compassion, effortless grace, and experience of life with immediacy and full awareness."[50] Kapleau continues to say:

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[48] Philip Kapleau, Three Pillars of Zen (Boston: Beacon Press, 1965), p. 201.

[49] Ibid.

[50] Ibid.

> The goal of za-zen can be described as a transformation of the waking state through the fruits of practice--to die to the life of the ego and be reborn to a new level of experience.[51]

Zen and Psychotherapy

In an earlier chapter we discussed the ways and means of spiritual transformation from the viewpoint of the human sciences. An evolving "Western Yoga" was alluded to in which the basic elements of the use of imagery and fantasy, the therapist as guide or psyche-evoker, and the use of relaxation and awareness techniques were discussed in relation to zazen and the master-disciple relationship. We have seen how the Zen tradition is very strong in emphasizing the role of the master as a guide or facilitator. Also, the *zazen* posture was described as very conducive to relaxation and the consequent release of imagery. However, Zen is not strong in dealing with the content of the psyche, i.e., the imagery, visions and fantasies which arise. Zen does acknowledge that at a certain stage a great deal of psychic phenomena does occur. They call it *makyo*. Yasutani-roshi discusses the matter in this way:

> *Makyo* are the phenomena--visions, hallucinations, fantasies, revelations, illusory sensations--which one practicing

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[50] *Ibid.*

[51] *Ibid.*

> zazen is apt to experience at a particular stage in his sitting. Ma means 'devil' and kyo 'the objective world.' Hence makyo are the disturbing or 'diabolical' phenomena which appear to one during his zazen. These phenomena are not inherently bad. They become a serious obstacle to practice only if one is ignorant of their true nature and is ensnared by them.[52]

The number of makyo which may occur are unlimited and vary according to one's personality and temperament. Visions are very common. The imagination can take a pattern on the wall and turn it into the face of a monster. The floor may seem to undulate like waves. Objects take shapes and move. Makyo (the "devil's sphere") occur with any of the senses. A smell of perfume may suddenly arise while sitting. The body may suddenly feel hot or cold, heavy or light. One may hear loud noises, jump at the sound of an explosion or hear lovely koto music, all of which no one else hears. Also, some experiences of precognition may occur. Zen considers them "all symptoms of an impairment arising from a maladjustment of the mind with the breath." They "all are morbid states devoid of true religious significance." There is "no reason to feel elated about makyo" and "no cause for alarm." One should not let oneself become enticed; One should "simply ignore them and continue sitting with all your might."[53]

Zen's attitude of detachment and non-judgmental involvement with psychic phenomena is typical of meditational paths. Such effects of meditation are merely by-products and/or signs of disorder between mind and body. Of course, Zen wishes to bring order and harmony to the body and mind which are seen as one. However, here is where a major difference between psychotherapy and meditational paths enters in. Psychotherapy primarily works with the content of the psyche and only secondarily with the structure of the psyche. A meditational path, such as zazen, however, focuses on the re-structuring of the psyche, of one's consciousness and the content becomes secondary.[54] As I said earlier, Zen's goal of the integration of the state of "no-mind" into everyday life means that "the posture of mindfulness is built into one's consciousness." Both psychotherapy and meditation achieve the common goal of integration of body and mind, structure and content, but they begin from opposite sides. Psychotherapy is convinced that if the content is reorganized in healthful ways, the personality structure will become better integrated and balanced. Zen knows that as the structure of consciousness is strengthened and made stronger, the content will reorganize itself in a healthy manner. Thus the approaches of Zen and psychotherapy are complementary.

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[52] Ibid., p. 38.

[53] Ibid., pp. 40-41.

On the level of the body and the body-mind relationship we have noted in the earlier chapter how meditation, such as zazen, can be conducive to health and integration. Zazen brings unstressing, anxiety reduction, increase of intuitive knowledge, systematic desensitization and other good psychological by-products. However, there are also dangers to Zen training, especially in the Rinzai Zen style which stresses great effort and mental struggle. The great Zen master Hakuin warns us of the possibility of zenbyo ("zen sickness"). The novice meditator who becomes over-zealous and over-stresses asceticism could end up with a nervous breakdown. Zazen training is not for everyone. It requires a certain amount of ego-strength. This is not to say that using zazen alone or in conjunction with psychotherapy is not very valuable.

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[54] Lawrence LeShan, How To Meditate (New York: Ballantine Books, 1975), p. 111.

Hakuin himself became very sick during his practice. After having attained enlightenment, he became divided within himself. The conditions of activity and non-activity became out of harmony. It occurred to him that he would opt for the enlightenment experience and throw off his present life to depart from this world. Hakuin then continues:

> Finding myself in such a state of mind, I set my teeth, fixed my eyes clearly and determined to forego sleep and food. But, before I had spent many months in that strenuous way my heart began to make me dizzy, my lungs became dry, my limbs felt as cold as if they were immersed in ice and snow. My ears were filled with the ringing as of the rushing waters of a swift river in a deep canyon. My inward organs felt weak and my whole body trembled with apprehensions and fears. My spirit was distressed and weary, and whether sleeping or waking I used continually to see all sorts of imaginary things, brought to me through my six senses. Both sides of my body were continually bathed in sweat, and my eyes were perpetually filled with tears.[55]

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[55] Hakuin Zenji, The Embossed Tea Kettle (London: George Allen and Unwin Ltd., 1963), pp. 33-34.

Hakuin became very sick, and it was only be consulting a wise old hermit who knew a cure for meditation sickness that he became well again. This hermit, Hahu-yu, chastized him for unmeasured meditation practice and too strict asceticism. Hahu-yu taught Hakuin a method of introspection very much like autogenic training.[56] Hakuin practiced introspection with his meditation and became well again.

Zazen Instruction

Zazen should be practiced in a quiet place. The lighting should be moderate. It is helpful to face a wall with nothing distracting on it such as multicolored patterns or pictures. One's place of meditation should be the same each time so that the area becomes identified with meditation practice. A good time to practice is in the early morning after rising or in the evening before retiring.

One does not practice *zazen* right after eating, and in general one does not sleep during *zazen*. Clothing is loose, especially around the waist. Zen practitioners sit barefooted, even in the winter.

Zen Buddhists sit on a cushion (a *zafu*) which rests on a rectangular mat. A pillow or cushion on a blanket folded into a rectangle or on a soft carpet is also suitable.

The traditional *zazen* postures are the full-lotus, half-lotus, and Burmese postures. The lotus posture is the preferred posture, but the other two are almost as good. It is not easy to assume and maintain any one of these postures for very long in the beginning. One can assume more modified postures and even sit on the edge of a chair if that is the best one can manage (cf. Fig. 1-5, pp.320-321).

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[56] *Ibid.*, pp. 42-43.

When beginning to assume the posture, one rocks from side to side and forward and back in order to find a well balanced and centered position. The knees and buttocks form a very solid three-point base with a low center of gravity in the abdominal area (the hara) which the Buddhist sees as the center of one's being. Keeping the soles of the feet up and high on the thighs keeps the knees down. The back is held straight. A helpful image is to picture oneself being pulled up into an erect position by a string attached to the back of the top of the head. When that happens your back straightens, your chin comes in a little, and your head tilts in a downward gaze. The nose and navel are in a perpendicular line with the floor. The eyes are kept open part way in a relaxed gaze without staring so that you do not fall asleep. With the eyes open, you keep a whole range of inner images and fantasies from taking over, and you keep contact with the outer world. One can shift positions to ease cramping, if necessary, and maintain a comfortable, stable posture conducive to meditation. There is a minimal amount of tension involved in keeping the posture. The hands are placed in the lap, palms up, right over left, with the thumbs slightly touching (cf. Fig. 1, p.320). In zazen quiet replaces activity, so symbolically the left hand (Yin, calm, receptive) is over the right hand (Yang, dynamic action). The arms form a circle, with the elbows out away from the sides. The mouth is kept closed, teeth touching, and the tongue up against the palate. Keeping the tongue there helps to keep from having a saliva problem.

While rocking to adjust to a stable posture, one takes several deep exhalations and inhalations as you rock back and forth. Our breathing pattern correlates with our emotional state at the moment. Rapid breathing is associated with an emotionally excited state, so you calm and relax yourself before meditating by calming your breathing. One breathes through the nose only and allows the breathing to slow down, with the exhalation becoming longer than the inhalation as one goes deeper into meditation. Through mindfulness of the breath one experiences the whole body breathing. Four stages of breathing development have been identified in zazen. Fu is a snorting breath, which is not good because any sound is a sign of an unsettled spirit. Ki is breathing, sometimes too fast, and sometimes too slow, also not good. Sen is a purring breath. Soku is perfect breathing which is continuous and quiet. One cannot tell breathing is taking place. There is no conscious control, but a merely watching and letting the breath flow naturally. We discussed earlier how mindfulness of breathing, at first with counting, and later without counting, can be a method of learning concentration. The whole of Zen living is reflected in natural spontaneous breathing.

UMI

When meditating in a meditation hall (a zendo) with others, there is someone assigned to walk around with a stick (a keisaku) about three feet long. Meditators are hit with the stick two or three times on the back of the shoulder. This is done to keep the meditators awake, to release the tightness which tends to build up in the shoulder area, and it occaisonally triggers one into enlightenment. In ancient times Zen monks would sit with a Zen-bell (zenchin) on the top of the head, or even sit on the edge of a cliff, taking the importance of keeping awake pretty seriously. Beatings with the stick are motivated by compassion and are often part of the severe coolness of the Rinzai master. Written on the stick are the words: "There should be no friendliness in the search for the dharma truth."

The mental attitude during zazen is very important. A state of "non-thinking" in which all discriminative thinking ceases is a goal. The zazen posture is a very important means to the desired state since body and mind are seen as one. Thus if the body is correct, the mind is correct. When the mouth is firmly closed, the mind also is firm. When the breathing is quiet, the mind is quiet. Of course, the reverse is true as well. The zazen posture brings a relaxed restfulness in the twilight zone between being awake and asleep. That is the source of the psychophysiological power of the zazen posture. The mental attitude is that of a "compassionate witness." Be non-judgmental of any content which comes to the mind, merely acknowledging the thought or image without judging it good or bad, true or false, and let it go. It is like sitting on a river bank watching the river (the stream of consciousness) flow by and noticing logs (thoughts, images, etc.) floating down but making no effort to grab hold of any one of them, or try to push the logs back up river, or try to take a ride down on one of them. One sits with detached awareness. You may recall this is how zazen may be seen as a global desensitization process.

The image of a mirror is a common image used to describe one's mental attitude. The substance of a mirror is clear. Emptiness, and the function of the mirror, are the substance of the mirror. The real Mind is formless. The discursive mind has the consciousness of the ego opposing external objects. A mirror reflects all things equally, and the mirror returns to emptiness at the moment any object is taken away. This is the precondition for the complete reflection of the next object. The mind, thus, sees things as they really are.

During zazen creative insights or solutions to problems which have been preoccupying one's discursive mental activity often occur. Zazen allows a quiet incubation period to go on regarding the problems. In this relaxed, non-striving state of mind one's intuition can operate, and one can gain intuitive insights into the problems. You might keep a pad and pencil by your side during zazen, so that if you wish, you may jot down intuitive insights which spontaneously arise. Of course, they do not do this in Zen monasteries.

The length of time one sits in zazen varies from a half hour to forty-five minutes at a time. Of course, a beginner should start with fifteen or twenty minutes and build up to forty-five. If one is doing _zazen_ alone, a pocket timer is used to keep track of the time. One always sits for the full time to which one commits oneself at the beginning. Practice involves the strengthening of the personality organization through discipline.

At the end of a sitting one reverses the order of entering the meditative state. When one begins the _zazen_ practice, one adjusts the body, then breathing, and then the mental attitude. Coming out of _zazen_ one slowly relaxes the mind, then the breath, exhaling through the mouth two or three times, and one finally begins to move the body slowly and gently with no abrupt movements.

In a _zendo_, when _zazen_ is practiced two or three times in a row, each period of sitting is interrupted by a form of mobile _zazen_ called _kinhin_. During the practice of _kinhin_, one rises from _zazen_, slowly maintaining the mental attitude, the quiet, natural breathing, and the straight back with nose and navel aligned. The hands are held in front with the elbows slightly to the sides. One walks very slowly at the rate of one step with the heel not going further than the toes of the other foot, every two breaths. The heel of the rear foot is always off the ground, ready to take the next step. The eyes are wide open but looking only straight ahead. This is done for five or ten minutes. The pace may be faster or slower, depending on the size of the group and the space available to walk in. This is the Soto Zen style of kinhin. Rinzai Zen people tend to walk vigorously in a circle between zazen sessions. There are also other variations such as reading or chanting which doing kinhin, but this is a practice independent of being a way to exercise one's legs between zazen sessions.[57]

Sesshin

In general Zen monastic life may be characterized as a life of humility, labor, prayer and gratitude, service and meditation. Inside the main gate of Eihei-ji Temple, one of Soto Zen's two main training temples (honzans), are two plaques with the inscription: "Only those concerned with the problems of life and death should enter here. Those not completely concerned with this problem have no reason to pass this gate."[58] The period of probation for acceptance into the monastery is very rigorous. The usual sequence of activities before being admitted is: first, at least two or three days waiting in the entrance court; then three days spent meditating in solitary confinement in a room; then you are permitted to enter the zendo; and finally, after another few days you are presented to the master for the first time.[59]

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[57] The main references for the zazen instruction section are: Kapleau, Three Pillars of Zen; Swearer, Secrets of the Lotus; Shindai Sekiguchi, Zen: A Manual for Westerners (San Francisco: Japan Publications, 1970); H.M. Enomiya-Lasalle, Zen: Way to Enlightenment (London: Burns and Oates, 1967).

[58] Elsie P. Mitchell, Sun Buddhas, Moon Buddhas (New York: Weatherhill, 1973), p. 19.

[59] Suzuki, The Training of a Zen Buddhist Monk, p. 4.

Once admitted you live a very strictly disciplined life. The essence of Zen training is to use form to go beyond form. The freest moments you have in monastic life are in private interviews with the Zen master.

The monastic life is a humble one, with the chief means of support being daily begging. Manual labor (samu) is an essential daily feature of Zen life. A primary rule is: "A day of no work is a day of no eating." The state of mind cultivated in *zazen* is to be practiced in daily life and activity. Manual labor requires little or no discursive thinking and is a primary way of working wholeheartedly with "no-thought." One who has not realized "motion in stillness and stillness in motion" cannot be called a Zen man.

Zen life is also filled with prayer and gratitude, shown by the frequent reciting of the sutras, prayers before and after meals, and by gestures such as the *gassho* (the palms joined in an attitude of prayer). "In the gassho," writes Elsie Mitchell,

> the left hand symbolizes the heart (the Buddha nature) of the greeter or the one who is venerating; the right hand, the greeted or venerated. Monks greet each other and guests, and venerate the Buddhist images, in this way.[60]

A sense of service is reflected in the Four Vows which are often recited:

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[60] Mitchell, p. 20.

Though sentient beings are countless,
I vow to save them all.

Though worldly passions are inexhaustible,
I vow to destroy them all.

Though the gates of the dharma are numberless,
I vow to enter them all.

Though the path to Buddhahood is peerless,
I vow to accomplish it.[61]

Of all the practices in the monastery, the intensive periods of practice called *sesshin* ("joining of mind to mind") require the greatest effort. This is a five to seven day effort in intensive training. It includes nine or more hours of *zazen* a day, and some monks sit up all night in *zazen*. The hardest training is December 1 - 8, commemorating the enlightenment of the historical Buddha (*rohatsu dai sesshin*). During the summer and winter training there are three monthly sesshins: 1-7, 11-17, and 21-27. A typical *sesshin* schedule would be as follows:

3:00 A.M.	Rise and go to Hondo (lecture hall) for sutra chanting
3:45	Zendo: zazen
4:45	Breakfast: rice and pickles
4:55	Zendo: tea
5:00 - 5:30	Break
5:30 - 7:30	Zazen
7:30 - 10:30	Work
10:45	Lunch: rice, pickles and soup
11:00 - 12:30	Free zazen or sanzen
12:30 - 2:30	Zazen
2:30 - 4:30	Work
4:45	Medicinal meal
5:00 - 5:30	Bath
5:30 - 6:30	Free zazen
6:30 - 10:00	Formal zazen
10:00 P.M.	Tea and to bed, or stay up the night.[62]

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[61] Briggs, *Anthology of Zen*, p. 58.

[62] Paul Wienpahl, *The Matter of Zen* (New York: New York University Press, 1964), p.55.

Zazen and work have a central place in the daily schedule. There is also a tea ritual (_sarei_) on the evening previous to the first day, on the middle day and at the end of the _sesshin_. The master gives a pep-talk, stressing the proper attitude, effort and absolute obedience to the monitors. Quite symbolically, master and disciples partake of the tea and cake in unison. All their minds and hearts are to be united in a single-hearted devotion to the practice of the _Tao_.

Two to four times daily there is a _koan_ interview with the master in private called _sanzen_. What happens during _sanzen_ is not disclosed to anyone. The disciple enters with bows and great respect, but once face to face,

> it is as if both were fighting one another with real swords. Literally, they risk their lives. In this struggle, called the 'dharma combat,' there is absolutely no compromise on the part of either.[63]

However, once the master rings the bell, the disciple instantly returns to a reverent attitude.

Once a day there is a Zen discourse (_teisho_) given by the master. The master uses the sayings of the ancient masters but

> the master does not explain anything, for he refuses to appeal to the intellect of his audience in his discourse; what he tries to do is rather to re-awaken in the minds of the monks the psychology of the ancient master that directed the course of the Zen interview in question.[64]

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[63] Briggs, _Anthology of Zen_, p. 55.

[64] Suzuki, _The Training of the Zen Buddhist Monk_, p. 98.

There are three meals each day but the only formal meal is at midday. No eating is allowed between meals. Silence is enforced at all times, except when speech is necessary. The attitude of mind and body is just as important during work and other activities as during _zazen_.

We can see from this description of monastery life and the _sesshin_ that Zen training is a highly controlled transformation process. There are many practical principles of psychology and sociology operating to bring about the goals of training.

Zen and the Arts

We cannot speak of Zen means of spiritual transformation without mentioning the arts. Poetry, painting, tea ceremony, swordsmanship, etc., are external manifestations of the formless art of the interior life at which all the arts are aiming. D.T. Suzuki says,

> One of the most significant features we notice in the practice of archery, and in fact all the arts as they are studied in Japan. . .is that they are not intended for utilitarian purposes only or for purely aesthetic enjoyments, but are meant to train the mind, indeed, to bring it into contact with the ultimate reality.[65]

But the ultimate art is to be the artist of one's life. When a man becomes spiritually mature his very life is a spiritual artistic masterpiece; Suzuki continues:

> When a man reaches this stage of 'spiritual' development, he is a Zen artist of life. He does not

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[65] Suzuki, in Herrigel, p. 12.

> need, like the painter, a canvas, brushes, and paints; nor does he require, like the archer, the bow and arrow and target, and other paraphernalia. He has his limbs, body, head, and other parts. His Zen-life expresses itself by means of all these 'tools' which are important to its manifestation. His hands and feet are the brushes and the whole universe is the canvas on which he depicts his life for seventy, eighty, or even ninety years. This picture is called 'history.'[66]

Of all the religions, Zen most specifically educates the aesthetic impulse. The Zen which came from China to Japan came with many works of art and literature inspired by the Zen experience. The Zen pictures and calligraphy made a strong impression; these arts communicated the Zen experience in a special way. Disciples of Zen began to cultivate these arts as well.

Zen training itself disposed students to the practice of the arts. Zen and the arts are mutually supportive in every way. Both require the same qualities of simplicity, unselfconsciousness, spontaneity, and the expression of the creative Unconscious. To become a Zen man stirs up all the potentialities for being a good artist.

> The fundamental intuition the Zen masters gain through their discipline seems to stir up their artistic instincts if they are at all susceptible to art. The intuition that impels the masters to create beautiful things, that is, to express the sense of perfection through things ugly and imperfect, is apparently closely related to the feeling for art. The Zen masters may not make good philosophers, but they are very frequently fine artists. Even their technique is often of the first order, and besides they know how to tell us something unique and original.[67]

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[66] Ibid., p. 15.

[67] D.T. Suzuki, Zen and Japanese Culture, second edition (London: Routledge and Kegan Paul, 1959), pp. 30-31.

It became natural for the Zen man to express his experience in the arts and to use the arts to refine his experience.

Sumiye painting is a dramatic example of the connections and similarity between the Zen way of life, seeing life as it is, and one of the art forms. Suzuki describes life as it is and sumiye painting.:

> Life delineates itself on the canvas called time; and time never repeats; once gone, forever gone; and so is an act; once done, it is never undone. Life is a sumiye-painting, which must be executed once and for all time and without hesitation, without intellection, and no corrections are permissible or possible. Life is not like an oil-painting, which can be rubbed out and done over time and again until the artist is satisfied. With a sumiye-painting, any brush stroke painted over a second time results in a smudge; the life has left it. All corrections show when the ink dries. So is life. We can never retract what we have once committed to deeds; nay, what has once passed through consciousness can never be rubbed out. Zen therefore ought to be caught while the thing is going on, neither before nor after. It is an act of one instant.[68]

Perhaps the best way to obtain a sense of Zen and the arts is to look at some pictures which are very good art and expressions of Zen. The first ink-painting (sumi is the ink used) entitled "Clear Weather in the Valley" is by an anonymous painter.* This picture portrays Zen's view of the ecological harmony and balance between man and nature. Man and his houses in the hills and valley are unobtrusive. Everything has its place; the mountains, cascades, pines growing out of the rocks and man all appear as part of the harmony of heaven and earth.[69] The Zen man's sometimes humorous sensitivity to nature is conveyed in this haiku of Issa:

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[68] Barrett, p. 130.

*Confer appendix of illustrations at the end of this chapter, pp. 322-334.

> Bedfellow cricket,
> Beware of local earthquakes;
> I must turn over.[70]

Next is a picture (p. 323) of Hotei done by Mokuan in the 14th century.[71] Hotei is an historical figure who died in 916 A.D. He is the true Zen man; simple and unassuming he goes his happy way. He lives a life committed to the unknown and a life of spontaneous and creative insecurity. Hotei is a patron saint of young people and is often pictured as a pot-bellied Chinese incarnation of Maitreya, the Buddha of the future. The bag on his back are all his belongings and a sort of cornucopia and bottomless source of benevolence.

"The Patriarch Hui-neng Tearing a Sutra Scroll" (p. 324) is by Liang K'ai in the 13th century.[72] This picture dramatically portrays Zen's iconoclasm. Hui-neng tears up the scroll with a look of fiendish glee. The scriptures and even Buddha images are not to become idols in any way. What other religious tradition would picture a major figure tearing up one of its scriptures?

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[69] Stewart W. Holmes and Chimyo Horioka, Zen Art for Meditation (Tokyo: Charles E. Tuttle, 1973), pp. 50-51.

[70] Ibid., p. 115.

[71] Ibid., p. 78.

[72] Ibid., p. 91.

The picture of the "Three Sages Laughing on Bonzon Bridge" (p. 325) by Shohaku in the 18th century is based on an old story which goes as follows:

> Once upon a time there was an abbot who vowed he would never again walk across the bridge that spanned the chasm between his monastery and the outside world. One day two friends came to visit him. They all had a big feast together. When the time came to say goodbye, the three of them were talking so fast and so merrily that, before they knew it, they had all crossed the bridge. When the two visitors said to the abbot, 'Hey, you just broke your vow,' he laughed even more merrily. The three friends then had to grasp each other to keep from falling into the gorge, they laughed so hard.[73]

Zen has an appreciation of the incongruities of life, the incongruity between what man proposes and what life disposes. Life is not as logical as we make it. Life is a dance with its awkward moments, but the dance goes on. The abbot is not guilty or dismayed at having broken a vow. Rather all three are amused at the way life triumphs over man's plans and verbalizings. These are not three austere, solemn monks, but warm human beings who see and enjoy life for what it is.

Have you ever seen the founder of a religious sect portrayed as this picture of Bodhidharma (p. 326) by Kei Shoki in the 15th century?[74] Bodhidharma is the founder of Zen in China. Rather than a picture of a very dignified, saintly looking person we have a picture of a bald, bearded

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[73] _Ibid_., pp. 99-100.

[74] _Ibid_., p. 110.

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ear-ringed pirate-looking eccentric. And this is not an exception, for we can see the same themes in Hakuin's "self-portrait" and ink-painting of "Daruma" (p. 327).[75] Hakuin was not a professional artist, but his favorite subjects and best works are portraits of great Zen masters. His self-portrait shows himself as a gentle, rather humorous man with a big nose and small smile. Hakuin's portrait of Daruma (Bodhidharma) stands in contrast to the previous picture by Shoki.

Zen intends to enlighten us by means of amusement. Suzuki says,

> . . .the Zen master finds something comic in our earthly affairs including himself, and turns them all into subjects for laughter, though not at all with ill-will or with a derisive attitude.[76]

The next few illustrations are by Sengai who was not a professional artist but first and foremost a Zen monk and teacher. A kind of transcendental humorous spirit pervades Sengai's pictures, calligraphy and poems. Sengai is a Zen embodiment of both wisdom which affords him a transcendentalist perspective and compassion which makes him down to earth and a great humanist. Transcendence and immanence find their integration in Sengai's life. He was able to involve himself in the problems and sufferings of life but not become lost in them.

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[75] Hugo Munsterberg, Zen and Oriental Art (Tokyo: Charles E. Tuttle, 1965), pp. 86-87.

[76] D. T. Suzuki, Sengai: The Zen Master (Greenwich, Connecticut: New York Graphic Society, 1971), p. 5.

The first picture (p. 328) is an example of his calligraphy and one of his humorous verses.[77] The second example of Sengai's work (p. 329) are two ink drawings of two great Zen masters of the T'ang dynasty in China.[78] On the left is Tokusan (782-865) who is noted for swinging his stick somewhat liberally. Sengai pictures Tokusan with his stick and his favorite statement:

> Whether you speak or do not speak,
> Thirty blows of my stick,
> Just the same![79]

On the right is Rinzai (+866) who is noted for his unintelligible ejaculations--"kwatz!--whenever a monk approached him with a question. Rinzai is pictured with a spade which, of course, has a story to it:

> One ordinary working day, Rinzai was out with the other monks tilling the ground. Seeing Obaku his master approaching, he stood up, leaning on his spade. Obaku said, 'Is this fellow tired?' Rinzai replied, 'The spade is not yet lifted up, how could he be tired?' Obaku struck him. Rinzai took hold of the master's stick and pushed both it and Obaku to the ground. Obaku called out to the overseeing monk to help him up. The monk as he did so, said, 'Why do you allow this lunatic to treat you so rudely?' Whereupon Obaku struck the overseer. Rinzai remarked as he dug the earth:
> 'At all other places they cremate them;
> Here we bury them alive!'[80]

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[77] *Ibid.*, p. 26.

[78] *Ibid.*, p. 90.

[79] *Ibid.*, p. 91

[80] *Ibid.*

Both of these drawings and statements point to Zen's unique pedagogical methods, and the seriousness of the task of death and rebirth.

The final Sengai ink drawing (p. 330) is his drawing of the meditating frog with the statement: "If a man becomes a Buddha by practicing zazen. . .(a frog though I am, I should have been one long ago)." The frog is alwasy sitting. If the meditation posture alone constituted Zen, then the frog's attainment would be assured. But Zen is not mere sitting, satori awakening is essential as well in daily life.[81]

Not only are Zen monks surrounded by fine Zen ink-paintings and calligraphy during their training, they are also exposed to the magnificent atmosphere of the Zen gardens and landscapes. The first illustrations (p.331) are of the famous rock garden of Ryoan-ji Temple in Kyoto (on the left) and (on the right) the Sanzen-in, also in the ancient city. The rock garden of Ryoan-ji is filled with symbolic meaning. The next fine examples of Zen gardens (p. 332) are the garden of Shukei-en of Sanzen-in (on the left) and the garden of Daisen-in (on the right), also in Kyoto. Living in a world of peace and tranquility is a great aid to inner peace and tranquility while sitting in meditation (p. 333).[82] This scene is also in the garden of Daisen-in Temple.

The final illustrations (p. 334) are Zen paintings of two more famous Zen masters, Kanzan (left) and Jittoku (right) painted by Ganki in the 14th century.[83] They don't look very severe or very other-worldly, do they? The smile and sense of humor always seem to be present.

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[81] Ibid., pp. 94-95.

[82] Japan Times, Zen Buddhism (Tokyo: The Japan Times, 1970), pp. 44-45.

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[83] *Ibid.*, p. 82.

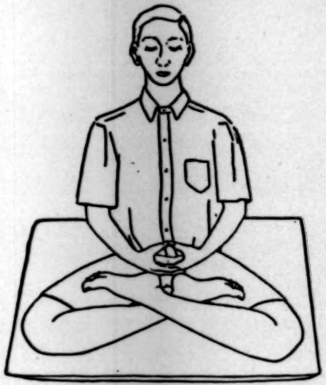

Fig. 1. Full-lotus posture, with right foot over left thigh and left foot over right thigh, both knees touching mat.

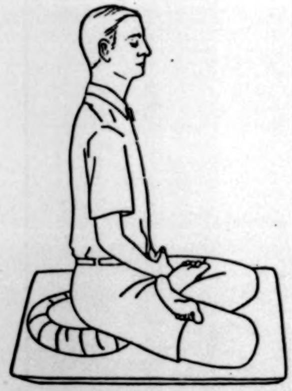

Fig. 2. Full-lotus posture, side view showing ear in line with shoulder, tip of nose in line with navel, and buttocks resting on round sitting cushion. Such cushions measure anywhere from 12 to 18 inches in diameter and from 3 to 6 inches in thickness. The best filler is kapok, which fluffs out when put in the sun. Foam rubber tends to "bounce," while ordinary cotton batting becomes flat and hard. Kapok can also be used to fill the mat or pad that is under the cushion. The best mat is not more than 2 inches thick, measures from 30 to 36 inches square, and has neither cording nor upholstery buttons.

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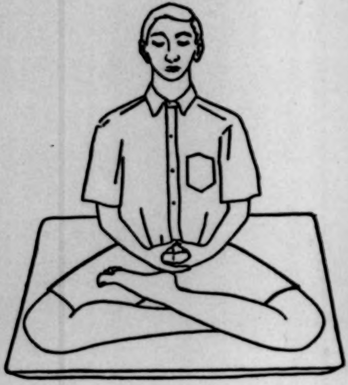


Fig. 3. Half-lotus posture, with left foot over right thigh and right foot under left thigh, both knees touching mat. In order that the knees may rest on the mat, a higher sitting cushion may be necessary in this posture.

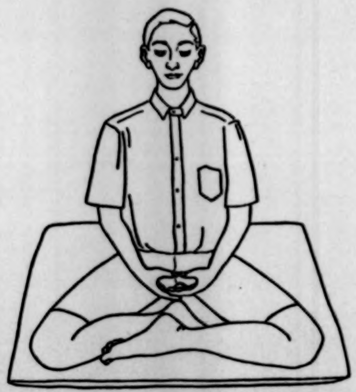


Fig. 4. So-called Burmese posture, with legs uncrossed, one foot in front of the other, and both knees touching mat.

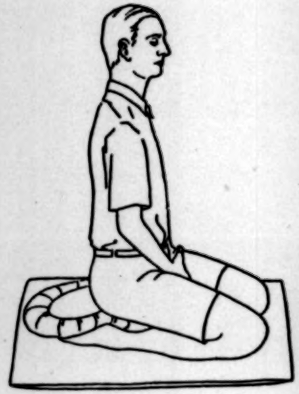


Fig. 5. Side view of the traditional Japanese sitting posture, with knees on mat and sitting cushion inserted between heels and buttocks to relieve pressure on heels.

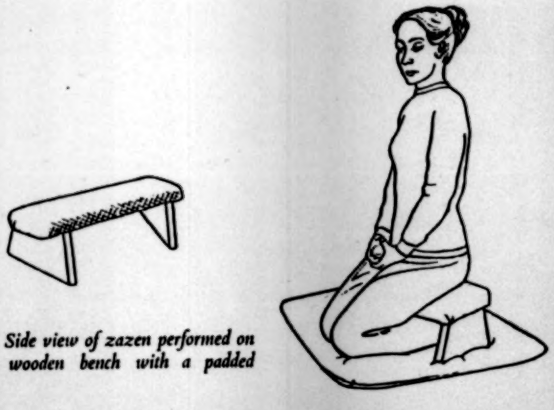
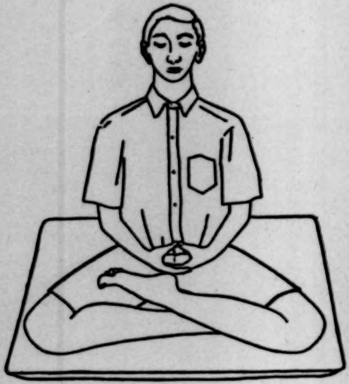


Fig. 6. Side view of zazen performed on a low wooden bench with a padded seat.



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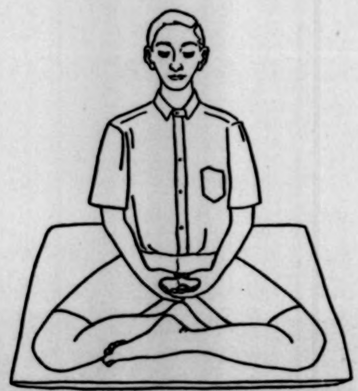

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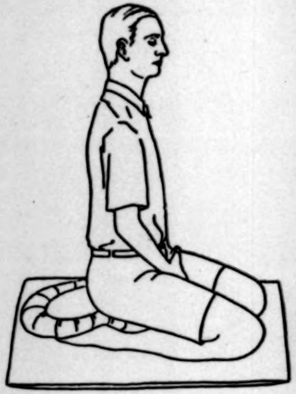

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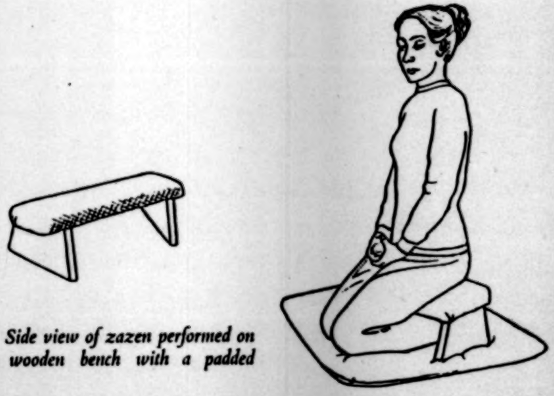

Fig. 6. Side view of zazen performed on a low wooden bench with a padded seat.

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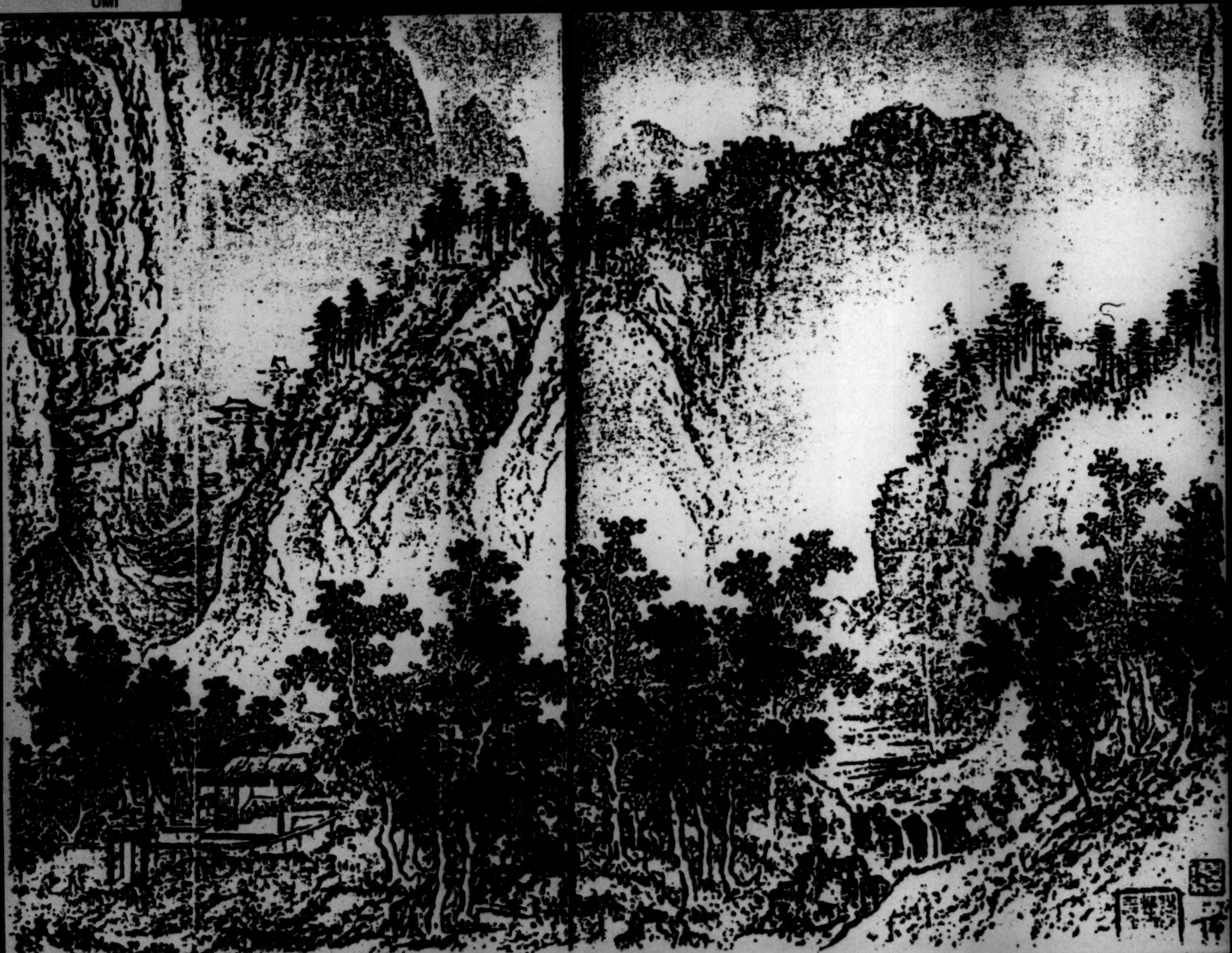

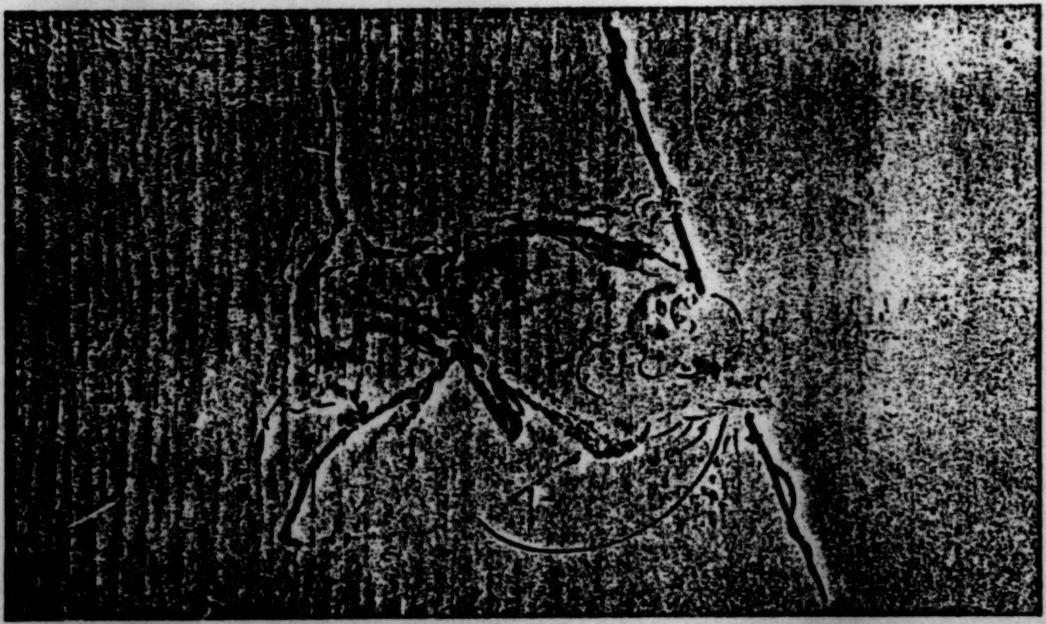

HAKONE MUSEUM

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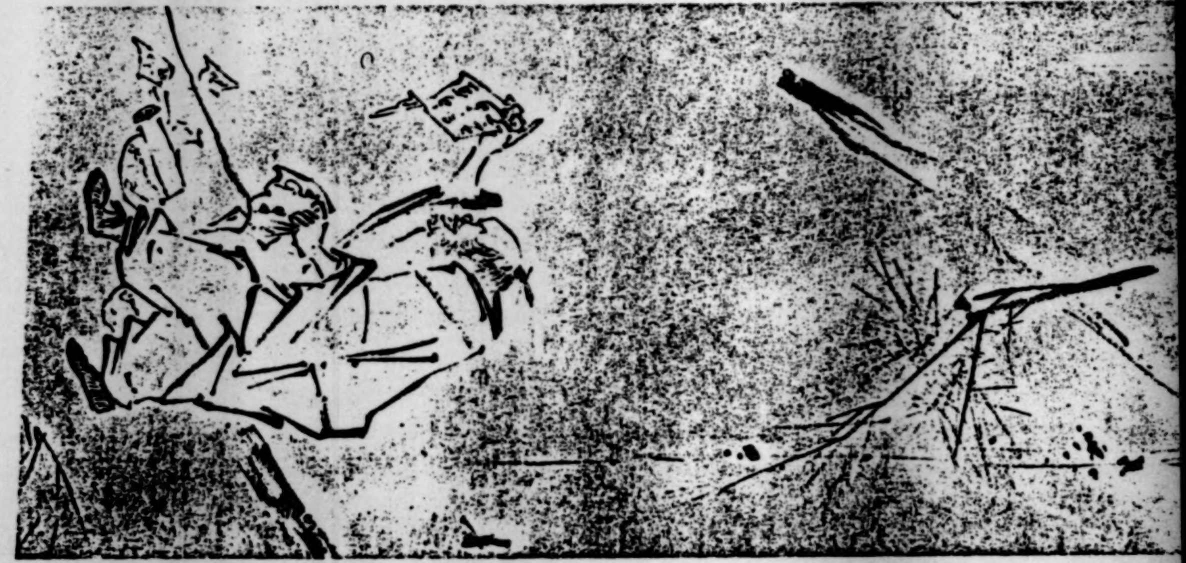
TAKAHARU MITSUI COLLECTION, TOKYO



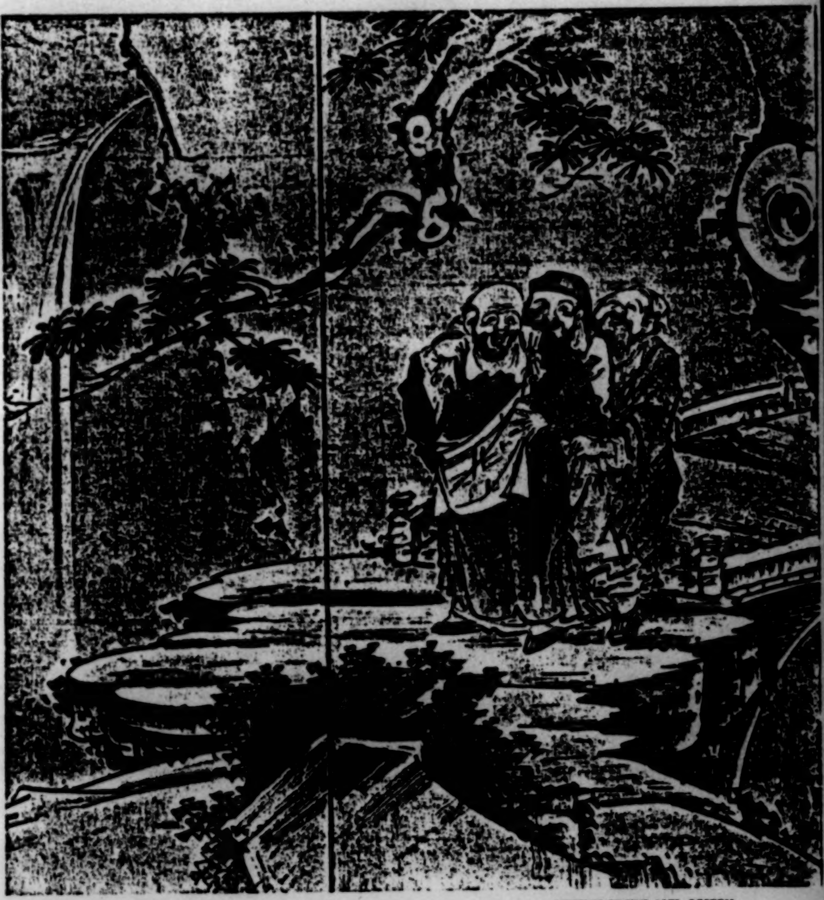


Plate 27.

MUSEUM OF FINE ARTS, BOSTON

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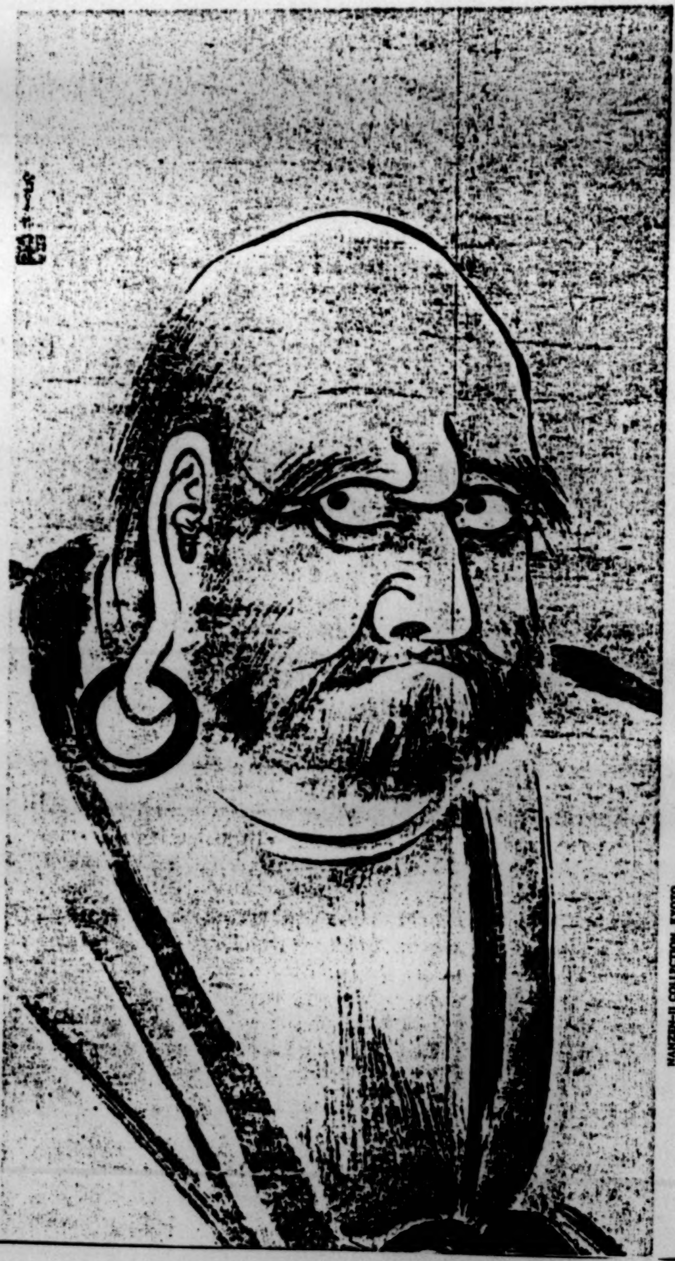

NANZEN-JI COLLECTION, KYOTO

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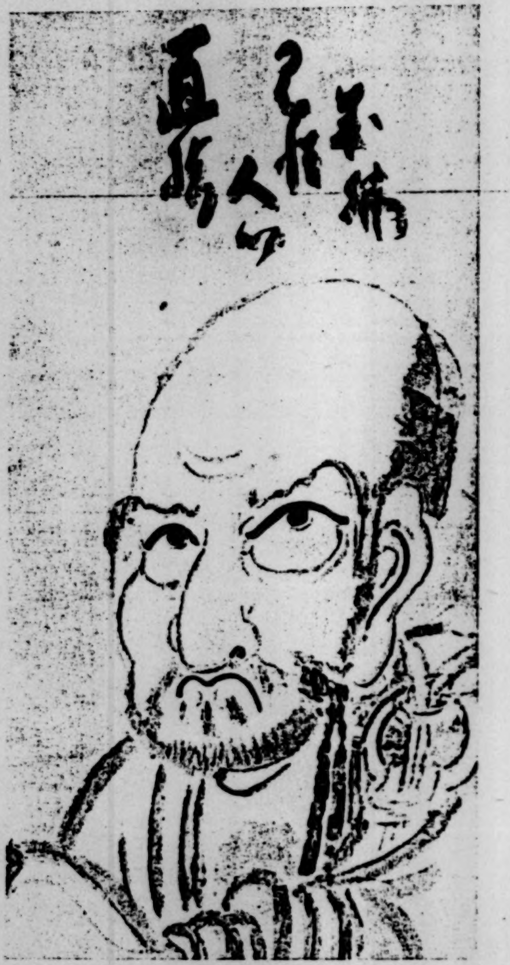
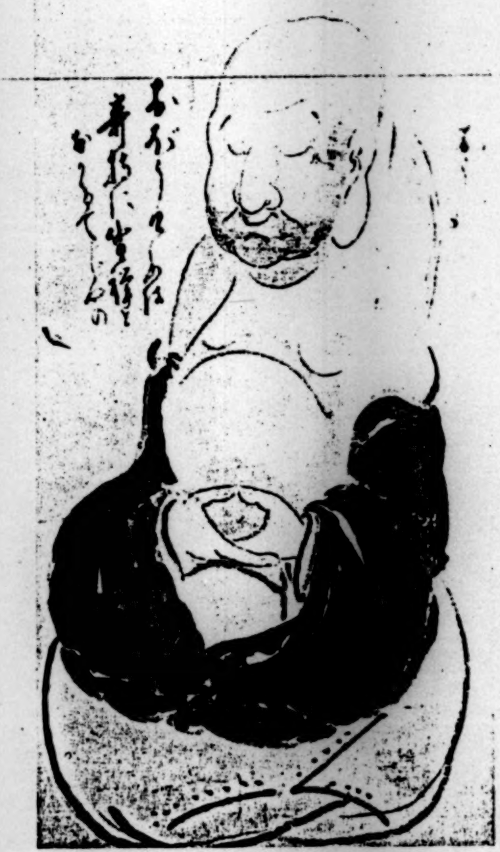
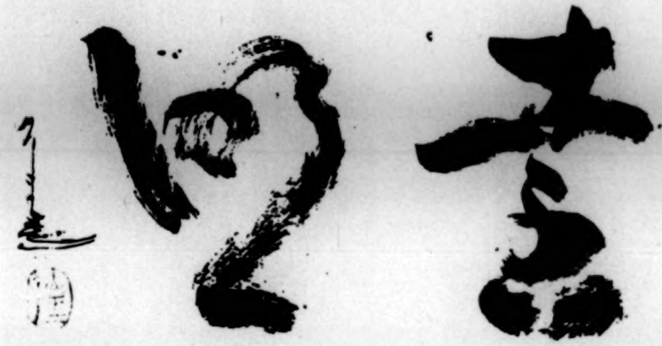


23. "Daruma." Hakuin. Hosokawa collection, Tokyo.



24. Self-portrait. Hakuin. Hosokawa collection, Tokyo.



遠 明 底

IV. Far and Clear

A fine sample of Sengai's calligraphy. It was probably given to one of that countless stream of people who flooded his room with drawing paper, all asking for his calligraphy or ink-drawings. He jokingly remarked in one of his verses:

> They seem to think
> My study is a kind of toilet,
> They each come
> With a roll of paper.

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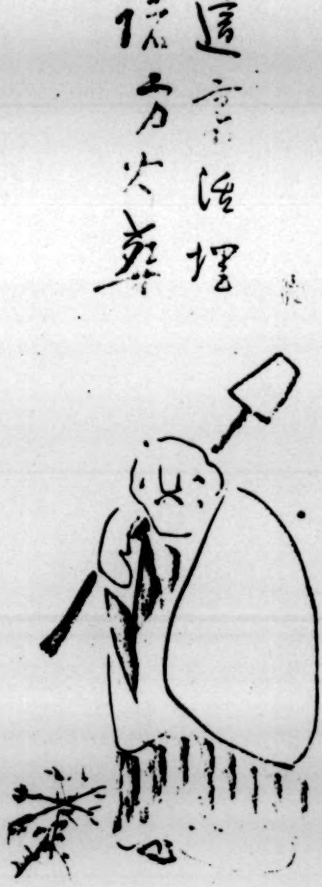
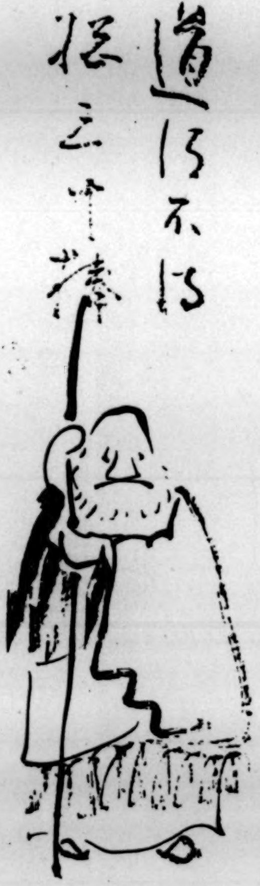


諸方火葬　這裏活埋



道得不得　總三十棒

坐禪して人か佛になるならハ　厓

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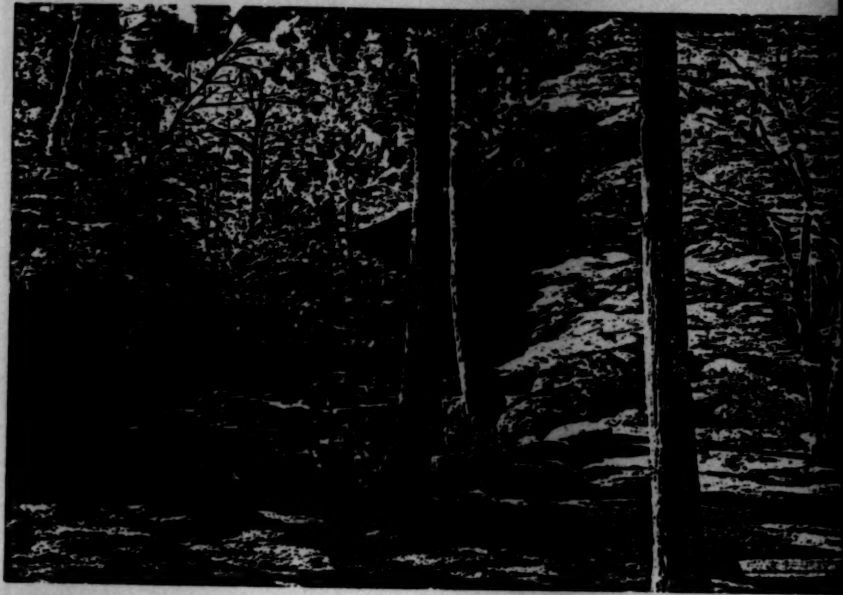

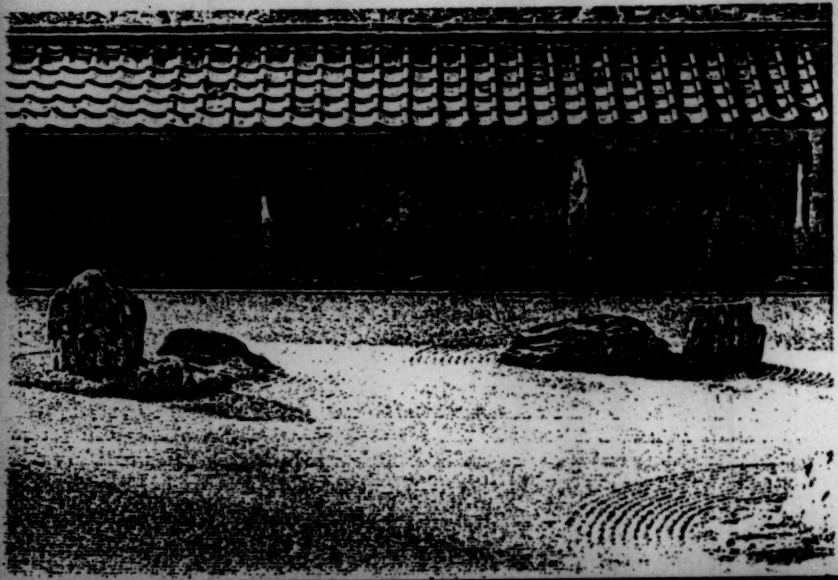

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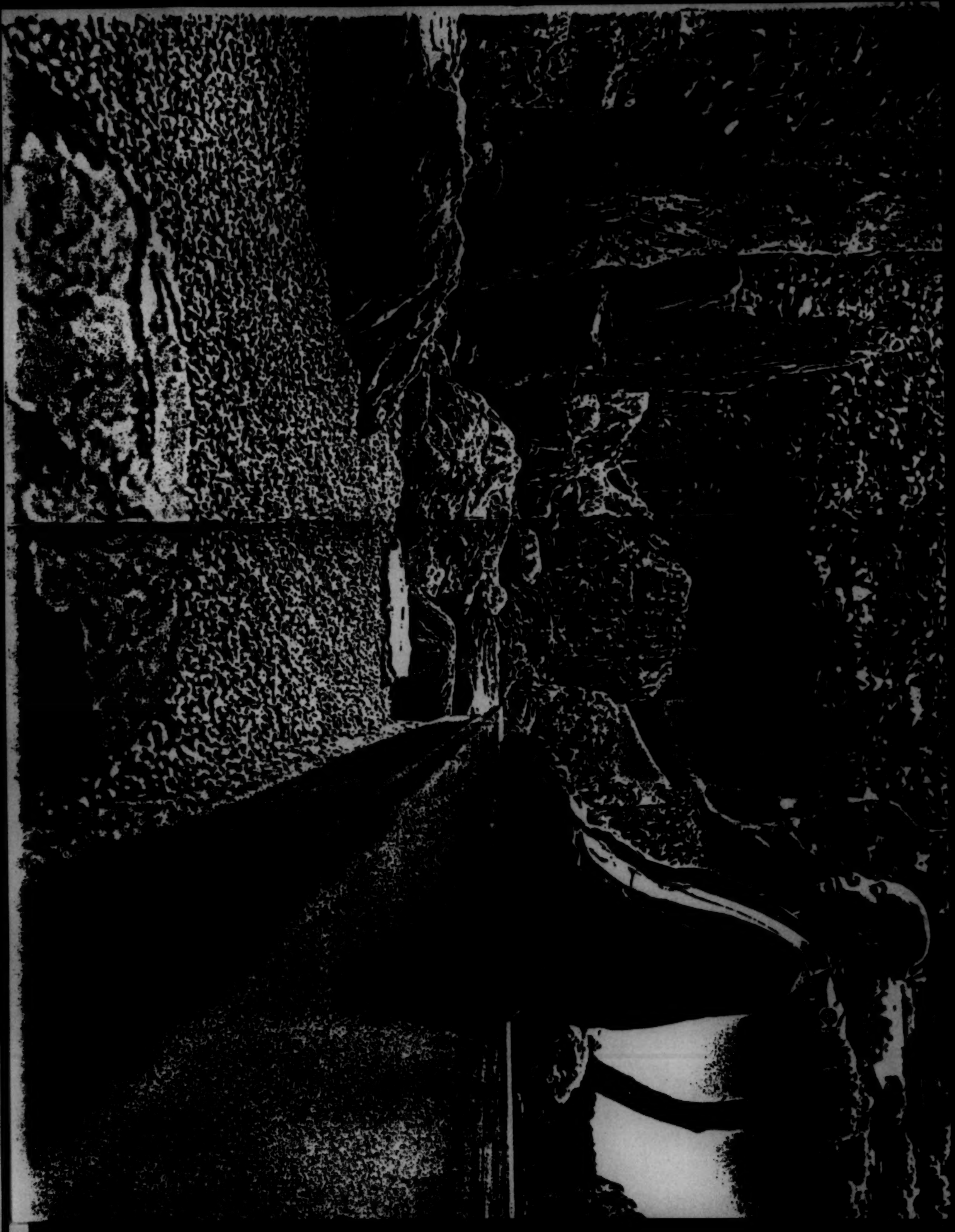

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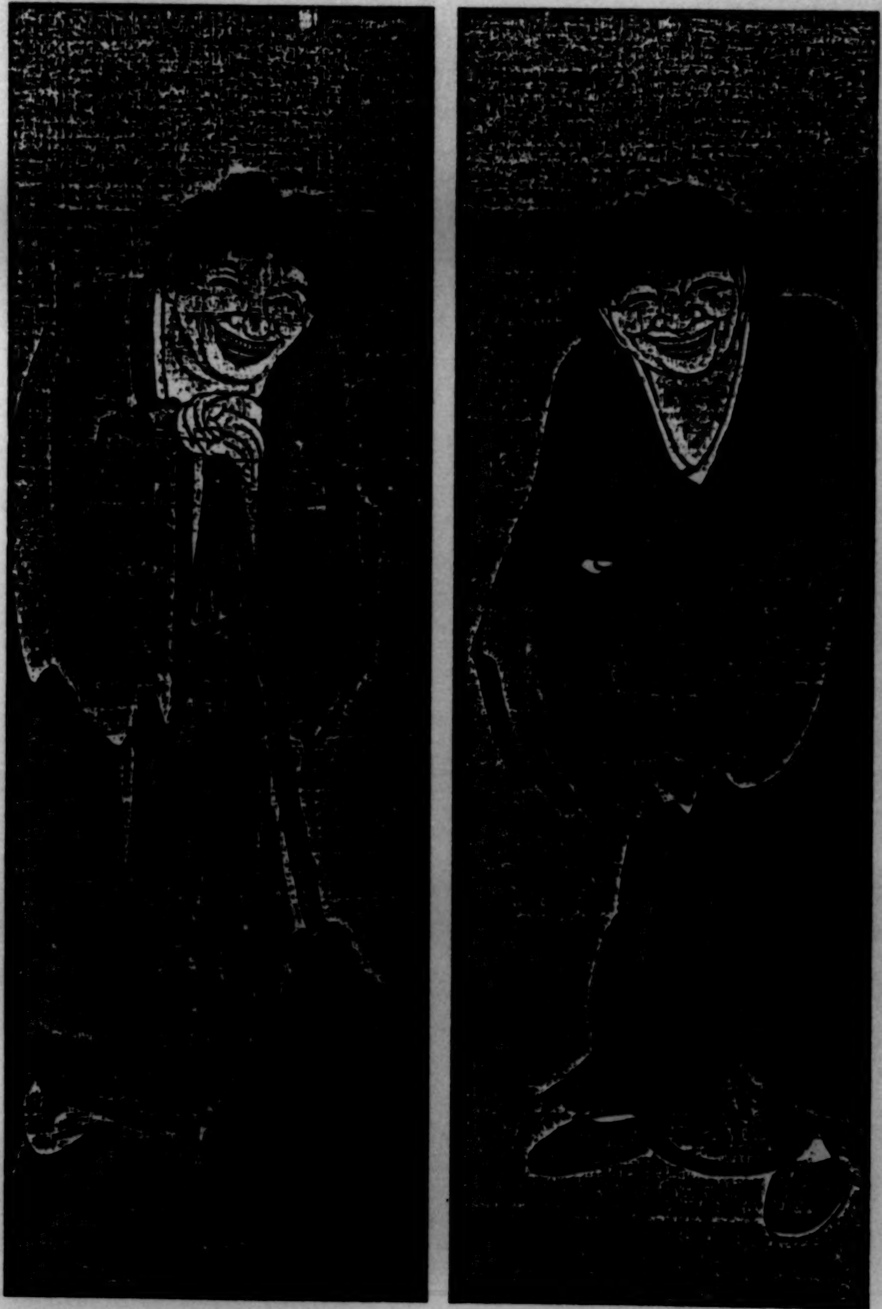

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Chapter 4

ZEN PROCESS GOALS AND STAGES OF SPIRITUAL TRANSFORMATION

The Problem of Death: A Central Problem of Buddhism

Before discussing the process goals and stages of spiritual transformation within Zen, we can once again see the issue of death and the life/death process of living as the most fundamental statement of the goal as the overcoming of death, and the process of transformation as achieving a victory over dying in life and our ultimate physical death. Both dying in life and physical death become transformed through the discovery of Life beyond/in life and death.

Enlightenment is ultimately an answer to the problem of death. Death is central to all suffering in life, and when Gautama proposed the First Noble Truth, he had the reality of human death in mind. Gautama's famous final instruction to his disciples consisted of four words which summarize Buddhist thought on death: "Compounded things decay; strive earnestly." The fact of the impermanence of all reality is a central Buddhist insight. The human problem of birth and death is seen in its broadest cosmological terms, namely, of being and non-being which is inclusive of the birth and death of human beings, as well as the generation and extinction of all other living beings. Liberation from the fact of universal transitoriness is thoroughly cosmological, but also existential and personalistic in character. Buddhist salvation is subjectively attained through the existential realization of the absolutely universal impermanence of reality. The point of existential confrontation of the cosmological and the personal aspect of liberation is the death of one's ego.[1] Hence, one can state the goal of spiritual transformation as the death of the ego, and the stages of spiritual transformation as the stages of ego death in the human personality.

Zen masters such as Hakuin insisted upon a mastery of death. Hakuin even proposed the use of a "death *koan*." He wrote as follows:

> If you should have the desire to study Zen under a teacher and see into your own nature, you should first investigate the word *shi* (death). If you want to know how to investigate this word, then at all times while walking, standing, sitting, or reclining, without despising activity, without being caught up in quietude, merely investigate the koan: 'After you are dead and cremated, where has the main character gone?' Then in a night or two or at most a few days, you will obtain the decisive and ultimate great joy. Among all the teachings and instructions, the word *death* has the most unpleasant and disgusting connotations. Yet if you once suddenly penetrate this 'death' koan, you will find that there is no more felicitous teaching than this instruction that serves as the key to the realm in which birth and death are transcended, where the place in which you stand is the Diamond indestructible, and where you have become a divine immortal, unaging and undying.[2]

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[1] Masao Abe, "Man and Nature in Christianity and Buddhism," *Japanese Religions* vol. 7, #1 (July, 1971), pp. 1-10.

[2] Philip B. Yampolsky, trans., *The Zen Master Hakuin: Selected Writings* (New York: Columbia University Press, 1971), p. 219.

Penetrating the meaning of death brings _satori_, "the decisive and ultimate great joy," and brings one into the "realm in which birth and death are transcended." Elsewhere Hakuin speaks of this realm as beyond all ordinary consciousness and emotions; he points to this realm as the object of meditation, and he associates this movement as the Great Death. Finally, he says this realm of consciousness will operate unconsciously in everyday life.

> Then you will awaken to the Great Matter of true meditation, and all the ordinary consciousness and emotions will not operate. It will be as if you had entered into the Diamond Sphere, as if you were seated within a lapis lazuli vase, without discriminating thought at all, suddenly you will be no different from one who has died the Great Death. After you have returned to life, unconsciously the pure and uninvolved true principle of undistracted meditation will appear before you.[3]

We shall return to the above points for they connect with our earlier discussion of the fifth state of consciousness, the ego-death and the plateau experience or bi-modal consciousness in everyday life. What one achieves with the death of the ego is a "break-through" beyond the dichotomous matrix of ego-identity consciousness and the life/death polarities which are within that matrix to a state of consciousness beyond but immanent in ego-consciousness. Zen points to the paradox of _nirvana_ being _samsara_; the transcending experience of enlightenment is immanent in everyday life and consciousness. We shall return to this theme when we discuss multiple realities in Zen.

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[3] _Ibid_., pp. 94-95.

Living Style/Dying Style: Living-dying Life

Once one achieves enlightenment or the subjective, existential realization of the absolute universal transitoriness of life, life and death within everyday life become inseparable. Masao Abe says:

> Once we take life subjectively we come to realize that life and death are not two things, but one. In a subjective or existential realization, we must say that at any moment of our living we are dying. Living and dying are like two sides of a sheet of paper which cannot be separated from each other. A rigid separation of life and death is an abstract and unreal position. The real understanding of life and death for man as self-conscious existence should be that without dying there is no living, and that without living there is no dying; at every instant of living we are dying, and in dying we are living. Our life-process is nothing but a continual living-dying; living-dying as such is 'death' in its real sense. Human life should not be said to be a living and then a dying, but rather a 'living-dying life.'[4]

When one lives in touch with the living-dying process of life, one lives the feelings and irritations, the ups and downs in a free-flowing and non-threatened way. The little dyings and endings are faced as sources of new life. Working with everyday emotions as they occur takes down the walls which keep us from fuller life. Chogyam Trungpa says,

> Do not suppress or let go of irritations, but become part of them; feel their abstract qualities. The irritations then have no one to irritate. They might fade away or become creative energy. If we are able

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[4] Masao Abe, "A Living-Dying Life," Pacific Philosophy Forum vol. 3, #4 (May, 1965), pp. 96-97.

> to work brick by brick with those smaller, seemingly insignificant emotions, at some point we will find that removing each brick has taken away the whole wall.[5]

Zazen carried into everyday life makes every situation in life a learning process in which the emotional situations of daily life are worked with as they occur.

The way one lives is also indicative of the way one will die. The way in which one encounters one's physical death will not be far different from the way one lives the living-dying life. One's living style is a paradigm for one's dying style. The Zen man's life is an anticipatory preparation for and practice of dying, for dying the Great Death is more traumatic and in some ways more important than physical death. When one has endured the Great Death, the death of ego-identity, one discovers Life beyond and in life and achieves a victory over living-dying life and physical death. Famous Zen masters are known for making their dying and death a process and act of holiness as well as a great lesson for their students. Their dying process seems to be carefully articulated, controlled and even anticipated.

The Zen master's awareness of the difference between self-identity (a transcendental ego) and ego-identity (an empirical ego) is what enables the Zen master's dying and death to be both qualitatively different and so paradoxical. Suzuki describes the two egos and their paradoxical relationship:

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[5] Chogyam Trungpa, "An Approach to Meditation," Journal of Transpersonal Psychology vol. 5, #1 (1973), p. 67.

> We can distinguish two phases of the ego-idea. The first is relative, psychological, or empirical. The second is the transcendental ego.
>
> The empirical ego is limited. It has no existence of its own. Whatever assertion it makes, it has no absolute value; it is dependent on others. This is no more than the relative ego and a psychologically established one. It is a hypothetical one; it is subject to all kinds of conditions. It has, therefore, no freedom. . .
>
> Objectively speaking, the empirical or relative ego is one of many other such egos. It is in the world of plurality; its contact with others is intermittent, mediated, and processional. Inwardly, its contact or relationship is not so distinctly cognizable as the outer one--which, however, does not mean that the cognition is altogether obscure and negligible and of no practical worth in our daily life.
>
> On the contrary, the cognition of the transcendental ego at the back of the relative ego sheds light into the source of consciousness. It brings us in direct contact with the unconscious.
>
> It is evident that this inner cognition is not the ordinary kind of knowledge which we generally have about an external thing. . .
>
> It is true that the transcendental ego requires the relative ego to give itself a form through which the transcendental ego functions. But the transcendental ego is not to be identified with the relative ego to the extent that the disappearance of the relative ego means the disappearance of the relative ego. . .Without the transcendental ego, the relative ego is zero. The transcendental ego is, after all, the mother of all things. . .[6]

This is a good statement of the nature and relationship of the Self and ego to which we shall return later in the chapter.

In The Training of the Zen Buddhist Monk, Suzuki retells the story of the death of a Chinese master:

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[6] D. T. Suzuki, Mysticism Christian and Buddhist (New York: Collier Books, 1962), pp. 98-100.

> When Chen. . .was at the point of death, he suffered terribly, rolling on the straw matting which was spread over the ground. Che the attendant was in tears as a witness of this agonizing scene and said to the master, 'While yet strong, you made all kinds of defamatory remarks on the Buddha, on the Fathers; and what do we see now?' The master gazed for a while at the attendant and scolded, 'You too make this remark?' He now got up, and assumed a cross-legged posture, and, ordering the attendant to burn incense, quietly gave up the ghost.[7]

Note that Chen experiences terrible suffering and yet was able to take control of the situation, have peace, and willingly surrender to his physical death. Ego-identity caught up with dying and suffering is quietly and without much fuss absorbed into the body of the Self.

Tanzan, aware of his impending death, announced his departure before passing away:

> Tanzan wrote sixty postal cards on the last day of his life, and asked an attendant to mail them. Then he passed away. The cards read:
>
> I am departing from this world.
> This is my last announcement.
>
> Tanzan
> July 27, 1892[8]

The comic in Zen manifests itself, even in the face of the misfortunes of life and the inevitability of death. To the degree that one is awakened, one is free to laugh in the deepest and most joyous sense. This is the fullness of the comic vision:

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[7] D.T. Suzuki, The Training of the Zen Buddhist Monk (New York: University Books, 1965), p. 84.

[8] Paul Reps, Zen Flesh, Zen Bones (New York: Doubleday Anchor Books), p. 10.

> Since my store house burned down,
> I now have a better view
> Of the rising moon.
> Masahide[9]

Humor means freedom in Zen, and one who is no longer in bondage to ego-identity can die with tranquility and with a sense of humor:

> The classic instance is that of Teng Yin-feng (8th century) who, when he was about to die, asked, 'I have seen monks die sitting and lying, but have any died standing?' 'Yes, some,' was the reply. 'How about upside down?' 'Never have we seen such a thing!' Where-upon Teng stood on his head and died. When it was time to carry him to the funeral pyre he remained upside-down, to the wonder of those who came to view the remains, and the consternation of those who would dispose of them. Finally his younger sister, a nun, came and grumbling at him said, 'When you were alive you took no notice of laws and customs, and even now that you are dead you are making a nuisance of yourself!' And with that she poked him with her finger, felling him with a thud; and the procession carried him away to the crematorium.[10]

Is the Zen master's anticipation of, and participation in his own death, part of a life denying stance toward life? Is he willing his death in a sort of "spiritual suicide?" No, Zen Buddhism is not life denying and has reverence for life. James D. Whitehill says:

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[9] M. Conrad Hyers, Zen and the Comic Spirit (London: Rider and Co., 1974), p. 167.

[10] *Ibid*., p. 143.

UMI

> . . .the mature mystic's behavior in the dying process, his foreknowledge of impending death, his equanimity, and his control, are evidence, not of a will-to-die, but of a knowledge and discipline of the conscious and unconscious aspects of the relative, historical ego so exact and thorough that the mystic can both discern the eclipse of the body's life process and mitigate or abolish the ego's habitual will-to-live, the Buddhist tanha, without at the same time intending a premature, willful, egocentric suicide (desire for death violates Buddhist precepts). The death of the mystic follows up a mystological process and attainment, through which he is empowered to allow himself to die.[11]

Sometimes it is said that religion originated in response to a fear of death, but this is not the case in the Buddhist perspective; rather, death was seen as the great transformer, and the rise of individualism and self-alienation are the sources of the fear of death. Comparing modern and ancient views of death, Lama Anagarika Govinda says:

> Thus the origin of religion was not the fear of death, but the recognition of death as the great transformer and initiator into the true nature of man's innermost being. The fear of death could only originate at a time when human consciousness had hardened into an extreme form of individualism, based on the illusion of being a separate entity, a self-existing soul or ego that separates one being from the other, and living beings from dead things: thus drawing a line between life and death, a line that finally becomes a boundary, an impenetrable wall, towards which life rushes headlong--only to be annihilated in the impact.[12]

Chuang-Tzu explains the common fear of death and the Buddhist's lack of fear in the following way:

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[11] James D. Whitehill, "Mystological Death: Some Buddhist Lessons on Dying and Selfhood," The Drew Gateway vol. 44, #2 and 3 (Winter/Spring, 1974), p. 90.

[12] Lama Anagarika Govinda, The Way of the White Clouds (Berekeley: Shambala Press, 1971), p. 180.

> Ordinary people fear death for this reason: they do not see that life and death are one process, both present in any single occurence. . .flame is the burning of the wood, life is the dying of the person. Without burning, the destruction of the wood, there is no heat or light. Without dying, the catabolism of body and personality there is no life. The wood is consumed to ashes, but the fire, the principle of combustion is immortal. So men appear and disappear, but the flame of existence burns for ever.[13]

Shift in Identity

The shift in identity from ego to Self is the major revolution in spiritual consciousness for anyone on a path of spiritual transformation. In the Zen Buddhist tradition, Zen in principle is "the pursuit of the real self" (koju kyumei).Zen's main purpose is "to look for the real self and nothing else,"[14] and the main obstacle in this pursuit is the ego. Egocentrism or egoism is the cause of all the trouble and suffering in life. "The Buddhists, therefore, thought this getting rid of egocentric ideas was the highest aim of their life, for trouble of all kinds was the outcome of egoism."[15]

Before we begin to discuss several concepts which point to the nature of self-identity, it should be noted that the Buddha refused to answer this ultimate problem of reality in any metaphysical terms. He refused to answer because discussion would be beyond the capacity of ordinary minds to understand, and such a discussion was not necessary. He had the practical problem of human suffering at hand, and he knew that one can deal with the problem in terms of the Four Noble Truths. Attachment to what we believe to be substantial, including the idea of a self as a substantial entity, is the crux of the problem, so the Buddha merely emphasized the moral meaning or significance of non-ego (anatta).[16] He says the self is not the ego but he does not say what the self is.

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[13] R. H. Blyth, Zen in English and Oriental Literature (Tokyo: The Hokuseido Press, 1942), pp. 348-349.

[14] Eshin Nishimura, "The Meaning of Zen Practice," Japanese Religions vol 7, #3 (April,1975), p. 12.

[15] D. T. Suzuki, "Zen and Psychology," The Eastern Buddhist vol. 8, #1 (May, 1975), p. 2.

Nirvana

The experience of nirvana characterizes the Middle Way of Buddhism and is "an existential awakening to egolessness."[17] Nirvana is an experience of self-identity. Nirvana is the Middle Way characterized by the transcendence of all dualism including hedonism and asceticism, pleasure and suffering, and even monism which is dualistic.[18] Awakening to egolessness is the non-dualistic realization of "all is one." It is a state of being and realization of the true Self in which "I am not I (not ego) and I am absolutely I," "all is all and at the same time all is one." This awakening to one's true Self, as well as the true Self of others, is the foundation for community, love and ethics in Buddhism. The sameness among individuals in their egolessness and the difference between individuals in their true Selfness are paradoxically one.[19]

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[16] D.T.Suzuki, The Field of Zen (New York: Perennial Library, 1970), p. 59.

[17] Masao Abe, "Buddhist Nirvana," Ecumenical Review vol. 25, #2 (April, 1975), p. 159. This is a Mahayana Buddhist interpretation of nirvana.

[18] Ibid., p. 160.

Nirvana is no-life-death, an experience beyond the living-dying life, yet immanent in the living-dying life. *Nirvana* is the realization of the true Self which is egoless, free, most active and creative with complete non-attachment in and through the living-dying life. So *nirvana* is not merely no-life-death, but also a return to living-dying through liberation and transcendence of living-dying.[20] *Nirvana* is both in living-dying at every moment and is transcending living-dying at every moment.[21] It is a transcendent immanence or immanent transcendence. *Nirvana* is the absolute realization of the here and now in which our living-dying at every moment is realized.[22]

The Self

An experience of the Self is an experience of the oneness of the Void, the undivided consciousness which underlies divided consciousness. Tao-hsin says:

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[19] *Ibid*., p. 166.

[20] Abe, "Living-Dying Life," p. 100.

[21] *Ibid*.

[22] *Ibid*.

> The object is an object for the subject,
> The subject is a subject for an object,
> Know that the relativity of the two
> Rests ultimately on the oneness of the Void.[23]

The Self belongs to another order of existence than the ego and is sometimes called "the primal man who is even before his parents gave him birth."[24] The Self is not a psychological or biological entity. The Self is "pure consciousness," "the psychological self cleansed of its ego-centric imagination," emptied of all psychological content but richer because the whole world is within it, rather than over against it.[25] The Self is the realm of absolute subjectivity. It is dynamic. There is no psychological substratum corresponding to the word Self. "The anatta theory," writes Koller, "denies the existence of a self when a 'self' is taken to refer to something in addition to the groups of factors making up a person."[26] The person is composed of bodily and mental processes which are never static. Suffering is the result of an ego-identity which wishes to solidify, cling to and interpret experiences according to a stable, static identity. Zen would not deny a fluid sense of self in experience.

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[23] Paul Ingram, "Zen and Self," The Middle Way vol. 50, #1 (May, 1975), p. 20.

[24] Suzuki, "Zen and Psychology," p. 3.

[25] D.T. Suzuki, "Self the Unattainable," The Eastern Buddhist vol. 3, #2 (October, 1970), p. 2.

[26] John Koller, Oriental Philosophies (New York: Charles Scribner's Sons, 1970), p. 133.

Self-knowledge is a total embodied awareness in direct experience. Nishimura says,

> When Zen talks about knowing, it is not only something that goes on in the mind as an intellectual effort. It is an act of knowing, or being aware of, one's total being in the mode of direct experience.[27]

Self-awareness takes place from within as a subjective experience. Self-awareness is non-thematic self-knowledge in the very act of knowing without any ego-identity consciousness. There is an identity of seer and seen. Self-awareness comes as part of a wholistic experience and is experienced as such. Suzuki describes it in this way:

> It is a sort of inner sense which comes out on the individualized plane of sense-experience, as a totalistic response of one's being. It is an im-mediate and altogether personal response, which makes the total experience appear like a sense-perception; but in actuality the total one takes place along with the sense. The sense-experience is partitive and stops at the periphery of consciousness, whereas the total one springs from the being itself and makes one feel or perceive that the experience is that of the Unattainable itself. When the sense is thus backed by the total being, 'Zen irrationalities or absurdities' become intelligible.[28]

The Self uses the senses and the rational mind as its instruments. The eye can never be its own object, but it is known in the act of seeing. The Self is the unobjectifiable source of consciousness which is known in the act of consciousness. Again, Nishimura writes, "In relation to various things, in direct manual labor, in looking at flowers, one is in the process of forgetting oneself and getting to know oneself in self-awareness."[29]

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[27] Nishimura, p. 22.

[28] Suzuki, "Self the Unattainable," p. 4.

What is the Self's relationship to dualistic consciousness, to the ego? The Self is true subjectivity beyond objectification, but at the same time is the very source of the activity of objectification.[30] The Self cannot be dissected by the knife of the rational mind but is the knife which does the dissecting.[31] Suzuki says, "The Self is the basis of all our psychological activities. It is because of this Self that we think, feel, will, imagine, and perform all sorts of work."[32] Interestingly, he goes on to say that the Self "cannot be made a subject of psychological study as long as psychology is a science."[33] The Self is not a category of psychology. "The Self is not conditioned by consciousness, but the Self conditions itself by means of consciousness."[34] All our activities point to Self which is intrinsic to these very activities, but to reach the Self it is necessary to transcend ordinary consciousness. Our ordinary consciousness makes the mistake of identifying

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[29] Nishimura, p. 22.

[30] Masao Abe, "Zen as Self-awakening," Japanese Religions vol. 8, #3 (April, 1975), p. 38.

[31] Suzuki, "Zen and Psychology," p. 2.

[32] *Ibid*.

[33] *Ibid*.

[34] *Ibid*.

UMI

the Self with these acts of consciousness. However, the Self constantly works in and through ordinary consciousness seeking to identify itself by becoming conscious of itself, but the rational mind misreads the nature of consciousness and suffocates the "still small voice" of Self-consciousness by confining its search for meaning to a dualistic, rationalistic consciousness. This denial of Self-awareness manifests itself on the ego level as fear, anguish, alienation and uncertainty. Ego-identity betrays the nature of consciousness.

The Ego

The ego is the cause of all the trouble and suffering. Ego-identity arises out of dualistic consciousness which seeks all knowledge within a rationalistic framework. The ego is useful in the everyday world of discourse but is ultimately empty. Suzuki says, "'Ego' is an empty phonetic symbol which is useful in our daily discourse as social beings."[35] The ego is the concept we have of ourself with all its attendent emotions. It is the source of attachment and suffering. "When this 'I' becomes filled with the self-image," writes Tarthang Tulku from a Tibetan Buddhist viewpoint similar to Zen's, "the person begins to act as though he were someone else."[36] We become servants of our self-image. Tulku continues,

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[35] Suzuki, "Self the Unattainable," p. 3.

[36] Tarthang Tulku, "The Self-Image," _Journal of Transpersonal Psychology_ vol. 6, #2 (1974), p. 176.

> What we created initially was the self-image--we are perpetuating something we can never satisfy. We will never find any satisfaction because we are not feeding the right person, which is our real self. Instead this nourishment goes to our self-image.[37]

This self-image or ego-identity interferes in almost every action, alienating ourselves from ourselves. Such egocentric living must die if we are to find Life and our true Self.

The Shift from Ego to Self

What are some of the ways in which the shift in identity from ego to Self is characterized? First of all, the shift involves a transcendence of dualistic consciousness to another state of consciousness. There are two ways to the Self. One is the path of analysis which may bring one to the conclusion of *anatta* and the impermanence of all being, but reasoning never reaches the final solution and is always pursuing a sense of Self which it cannot grasp. The second way is through direct experience with no analytical interference. This is characterized by a kenosis or self-emptying of ego-identity as in *zazen*. Suzuki describes this essential Zen discipline:

> The essential discipline of Zen consists in emptying the self of all its psychological contents, in stripping the self of all its trappings moral, philosophical, and spiritual, which it has put on itself ever since the first awakening of consciousness. When the self thus stands in its native nakedness, it beggars all description. . .The self in its is-ness pure and simple is comparable to a circle with no

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[37] *Ibid*., pp. 177-178.

> circumference, and, therefore, with its center nowhere which is everywhere.[38]

It is a return to the original unitive experience of the child before socialization of any kind. The theme is one of a return to child-likeness. The lever for bringing about this shift to self-identity is not intellection but the will. In fact, self-identity is the will and absolute freedom.

Finally, the shift may be characterized as the subjective realization of what has been true all along. Discovery of the Self or Nirvana is an atemporal experience and an eternal truth subjectively arrived at through the experience of time and history. Within this subjective realization, there is the dual aspect of the enlightenment experience, namely, wisdom and compassion. Masao Abe summarizes this event:

> In short, for an awakened one who is living *nirvana*, universal salvation is completely realized in the here and now, and yet it is to be realized endlessly in the process of history by those who *think themselves* to be 'unsaved.' These two aspects are dynamically united in *nirvana*. Accordingly, at each and every moment of history a development toward the endless future is at once a total return to the root and source of history, i.e., eternity, and *vice versa*, where history is a succession of such moments. This Buddhist view of history leads us to a double realization: in the light of wisdom eternity manifests itself in the here and now, and the present life is not a means to a future end, but is the end itself, while in the light of compassion life is an endless activity of saving others, an instrument for universal salvation.[39]

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[38] Suzuki, "Self the Unattainable," p. 2.

[39] Abe, "Buddhist Nirvana," p. 168.

Increased Contact with Reality: Multiple Realities

A bi-modal consciousness and a multiple view of reality are also intrinsic to Zen Buddhism. The two basic elements of *zazen*, *samadhi* and *prajna*, both assume a duality to exist. Edward Conze says the function of *samadhi*

> is based on the assumption that our mind consists of two disparate parts--a depth which is calm and quiet, and a surface which is disturbed. The surface layer is in perpetual agitation and turmoil. There exists, however, a centre, which is quite still, at the bottom of the mind, beyond both the conscious and the unconscious mind as modern psychologists understand it.[40]

Also, he insists that the

> practice of wisdom, similarly, assumes a duality between the surface and depth of all things. Objects are not what they appear to be. Their true reality, in which they stand out as dharmas, is opposed to their appearance to common sense, and much strength of wisdom is required to go beyond the deceptive appearance and to penetrate to the reality of dharmas themselves.[41]

A new kind of "seeing" arises out of the *satori* experience. This new vision of *prajna*-intuition, may be called a religious point of view which allows one to see a "world of spirit" more real than the "world of sense and intellect."[42] Most people live in the world of sense and intellect (world of everyday) as their paramount reality and see the world of spirit (mystical reality) as "merely imaginary or non-existent."[43] The world of sense is: a world of deficiency cognition, "intellection does not exhaust life as we inwardly live it"; of dissatisfaction, one is "never satisfied"; "full of contradictions and conflicts" which are "ignored" in a suspension of disbelief. Only "when we become somehow alarmingly conscious of the fact" do we look beyond. Once dissatisfaction is aroused and acknowledged, one searches for the truth and "the spiritual world breaks upon this world of sense-intellect."[44] When enlightenment takes place, one's whole world is turned upside down. The real is no longer ultimately real, and what was considered non-existent is very real. Yet the world of sense and intellect still remains. Suzuki describes this upheaval:

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[40] Edward Conze, *Buddhist Meditation* (New York: Harper Torchbooks, 1956), p. 17.

[41] *Ibid*., p. 23.

[42] D.T. Suzuki, *The Essence of Buddhism* (Kyoto: Hozokan, 1968, second edition), p. 1.

> This is a most startling event that could ever happen in the realm of human consciousness--this spiritual world's breaking upon the world of sense and intellect, upsetting every form of standarized experience which prevails there. But this is not all, for here takes place another most startling event along with it, which is that these negations or contradictions. in spite of their all-smashing blow, do not at all annihilate this sense-intellect world of our everyday experience; for water continues to flow and the mountains remain towering above us.[45]

Once the "new seeing" comes one's daily experience acquires a new and true meaning in view of the world of spirit;

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[43] Ibid.

[44] Ibid.

[45] Ibid., p. 3.

> it is only when the spiritual world impresses itself in a most lively manner upon this world that the latter gains a new value, making our life worth something.[46]

The world of sense and intellect and the world of spirit represent two states of consciousness and symbol systems, or cognitive schemes for interpreting one reality. These are not really two separate independent worlds, "we must remember that these are two phases, intellectually distinguished, of one whole world."[47] The mystic's world is the world of everyday. Suzuki writes,

> There is, indeed, one complete undivided whole world and nothing else. It is the result of intellection that we have to speak of the spirit-world as if it were a more real world than the world of sense, or, conversely, to speak of the sense-world as being more actual than the spirit-world.[48]

Although we can intellectually talk about these two worlds, when we live our life we live one life with one experience. These two worlds interpenetrate and interfuse into one world. We must apply the logic of self-identity, namely, the discrimination of non-discrimination and the non-discrimination of discrimination.[49] This is the same paradox as the experience of nirvana as transcendent immanence, the identity and non-identity of nirvana and samsara. The two worlds are at once one and not one. Life as we live it "is the self-identification of contradictions and not the unification or synthesizing of opposites."[50]

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[46] Ibid.

[47] Ibid.

[48] Ibid., p. 4.

[49] Ibid., p. 15.

But this paradox cannot be appreciated without the death of the ego and going beyond intellection which are both a part of the world of everyday. We must die to ordinary life and achieve a spiritual consciousness before we can truly "see things as they are." "The only difference, and a most essential one," writes Suzuki, "between the enlightened and the unenlightened, is that the enlightened man has what I might call a spiritual consciousness along with the psychological and intellectual consciousness."[51] The enlightened person achieves the fourth state of consciousness and integrates it unselfconsciously into everyday life.

The enlightened person "interprets his daily experience from the spiritual point of view."[52] This perspective gives new meaning to everyday experience and transforms the suffering which occurs into a meaningful suffering. Suzuki says,

> The world with all its sufferings, shortcomings, and dualities, becomes one with the spiritual world, and for those who are enlightened, suffering is no doubt suffering, but they have absorbed it as it were in

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[50] *Ibid.*, p. 7.

[51] *Ibid.*, p. 41.

[52] *Ibid.*, p. 44.

> their spiritual consciousness where all such things as taking place on the psychological-natural plane find their proper meaning in harmony with the 'unthinkable' scheme of the universe.[53]

The mode of consciousness which distinguishes the world of spirit from the world of sense is _prajna_, the receptive mode of consciousness. There is a bi-modal character to experience with _prajna_, Self, _nirvana_, and other concepts being used to point to a level of consciousness and knowledge beyond ordinary sense knowledge and reason. As with Self and ego, _prajna_ and _vijnana_ (reason) are interrelated in the same way. Like the problem of Self, the problem of _prajna_ is the essence of Buddhist philosophy.[54] _Prajna_ is pure act and pure experience. _Vijnana_ (action mode of consciousness) is the principle of bifurcation and conceptualization. _Vijnana_ is very efficient in handling the affairs of daily life. _Prajna_ is non-dualistic, the principle of unification and coordination.

The paradox of self-identity applies here as well. Unity is multiplicity, and multiplicity is unity. So _prajna_ is _vijnana_, and _vijnana_ is _prajna_. But this paradox can only be immediately apprehended as such in _prajna_ intuition or or enlightenment, the act of _prajna_ becoming aware of itself. _Vijnana_ evolved out of _prajna_, and _prajna_ works its way through it.

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[53] _Ibid_.

[54] D. T. Suzuki, "Reason and Intuition in Buddhist Philosophy," in _The Japanese Mind_, Charles A. Moore, ed., (Tokyo: Charles E. Tuttle Co., 1973), p. 84.

There are two realities. With _prajna_, there is _Nirvana_, pure experience, undifferentiation, the absolute present, non-duality and emptiness. With _vijnana_, there is the world of beings and non-beings, _samsara_, differentiation, time relations and duality. These are opposite worlds which are paradoxically one and not one.

As the child begins with a unitive experience of pure consciousness and then develops levels of consciousness and modes of cognition, so too the Buddhist begins with pure experience and sees the arising of _vijnana_ and the world of multiplicity. The unitive consciousness is alwasy there, grounding all the levels of consciousness, and it takes a mystical experience to rediscover it, just as _prajna_ is always present and requires an enlightenment experience to rediscover it. To see multiplicity and not its identity with unity, is not to see things as such, is not to see ultimate reality but merely the surface. Suzuki summarizes:

> Buddhist philosophy. . .starts from pure consciousness, self-identity, as self-evolving and self-discriminating activity, and _vijnana_ comes into existence. In _vijnana_, therefore, there is alwasy the potentiality of _prajna_, intuition. When a flower is perceived as an object in the world of multiplicity, we recognize _vijnana_ functioning and along with it _prajna_-intuition. But, as most of us stop at _vijnana_ and _fail_ to reach _prajna_, our vision becomes _limited_ and does not penetrate deeply enough to reach ultimate reality or _sunyata_. So, it is declared that the unenlightened do not see the real flower in the light of suchness (_tathata_).[55]

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[55] _Ibid_., p. 95.

After the enlightenment experience, "a relative world of changes and multiplicities is contemplated *sub specie aeternitatis*."[56]

The Zen man lives an integral life of wholeness, living with the identity and non-identity of both realities. Harada-Roshi says,

> This stage can be equated with the fifth or most advanced degree, called *kenchuto* (a condition of absolute naturalness where the mutual interpenetration of the world of discrimination and the world of equality is so thorough that one is consciously aware of neither.[57]

To live only in *nirvana* or *samsara* is not to live integrally and holistically. The Zen man knows the religious or mystical consciousness which brings integration and holistic living. The differentiation between *nirvana* and *samsara*, between the sacred and the profane, is merely intellectual and is useful in intellectual discussion with those who only know the world of sense and intellect.

Progression and Stages

In discussing progressions and stages of the Zen path of spiritual transformation, several important distinctions need to be made. The first important distinction is that the way to enlightenment and the goal of enlightenment do not both admit of stages. Stages and gradations refer to the way and not to the goal of enlightenment, to the process and not to the liberating insight itself. The experience of satori is one and indivisible. However, the psychological appropriation of this experience and the restructuring of the psyche around Self-identity follow the laws of psychological growth and development. The experience is both one and many. It is identical in essence but different in degree of profundity, clearness, and proficiency. There is a Zen proverb: "The truth should be understood through sudden enlightenment, but the fact (the complete realization) must be cultivated step by step."[58]

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[56] *Ibid*., p. 132.

[57] Philip Kapleau, *The Three Pillars of Zen* (Boston: Beacon Press, 1965), p. 283.

The next distinction concerns the objective reality and the subjective realization of Buddha-nature. The state of satori is a universal fact; everyone has Buddha nature, a true Self. The satori-even, or enlightenment experience, is the psychological realization of this fact in time and history. The objective existence of the Self has to be subjectively appropriated by each person.

In the Lankavatara Sutra, the Buddha is asked, "Is the cleansing which is effected by the Buddha instantaneous or by degrees. . .?" The text is not clear in the answer. The Chinese translations disagree and the Sanskrit original is garbled. The answer according to Suzuki is, "Sometimes instantaneous, sometimes by degrees." Furthermore, Suzuki says even in gradual purification, one experiences the inner change suddenly.[59]

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[58] Garma C. C. Chang, The Practice of Zen (New York: Perennial Library, 1959), p. 163.

In general Soto Zen tends to favor the approach of gradual enlightenment. One nurtures a consciousness seen as fundamentally whole and pure and needing only certain vehicles such as zazen throgh which to develop and manifest itself. The Rinzai approach favors sudden enlightenment and is much more dramatic and histrionic. One's consciousness is seen as ensnared by illusions from which a person must be released and the mind must be re-directed and rescued from its fruitless searching in the wrong places. The Soto attitude, in Alan Watts' imagery, is that "muddy water is best cleared by leaving it alone."[60] While the Rinzai method, as Christmas Humphrey suggests, "like the explosives used in logging, is designed to break the jam in the river, and let the waters and all which float thereon ride free."[61]

As mentioned earlier, each approach has its strengths and weaknesses. The Rinzai are courting the danger of associating enlightenment with emotional release. Also they are criticized for their neglect of the sutras. There is the further danger of a beginner who experiences sudden enlightenment, feels he has achieved absolute freedom, and then acts in ignorance of all moral restraint. The Soto people are accused of courting quietism. These distinctions between Soto and Rinzai are not hard and fast ones. It comes down to individual temperament, for one will find practitioners in both sects in some ways more like the other sect than their own.

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[59] Heinrich Dumoulin, A History of Zen Buddhism (Boston: Beacon Press, 1963), p. 48.

[60] Alan Watts, The Way of Zen (New York: Pantheon, 1957), p. 155.

[61] Christmas Humphrey, Buddhism (London: Penguin Books, 1951), p. 184.

Psychological Development and Levels of the Comic

We have seen how the comic and humor are an integral part of both Zen pedagogy and the enlightenment experience. The comic and humor can also be related to the developmental process of human growth and development in a Zen framework. M. Conrad Hyers proposes the thesis that the place and function of humor in Zen may be integrated as corresponding to three levels of human development, three levels of humor.[62]

The three stages of the model may be conceived as a movement from prerationality to rationality to "supra"-rationality.[63] Pre-rationality represents the inital unitive experience of the child, the primary naiveté of an unconscious *participation mystique*. It is the infant experience of innocence and immediacy with no self/other distinctions. Rationality indicates the socialization of the child into the world of conceptual consciousness and conceptual representation. It is the world of dichotomies and dualisms, mind and body, knower and known, good and evil. "Supra"-rationality represents the recovery on a higher plane of a *participation mystique* and a second naiveté. This time it is a conscious participation in the unitive experience of pure consciousness.

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[62] Hyers, p. 168.

[63] *Ibid.*, p. 169.

It is also a return to the childlike qualities of freedom, spontaneity and naturalness. The form of the child becomes the model for the form of the sage, not as a return to childhood, *per se*, as a second childhood, but *as a sage*. One "recovers *as a sage* the lost characteristics of childhood: purity, simplicity, unity, innocence, immediacy, spontaneity, naturalness, freedom."[64]

The three moments or moods in mythological (not necessarily metaphysical) terms may be seen as corresponding to the laughter of Paradise, Paradise-lost, and Paradise regained.[65] The laughter of Paradise is humor in its simplest form, of playing for the sake of playing. It is the playful immediacy and spontaneity of childhood, the freedom and naturalness of innocent glee. It is the mythic world pictured as a primeval Paradise.

With the development of symbolic and conceptual consciousness a person lives in the everyday world, the world of sense and intellect. Life is one of anxiety and conflict, tension and alienation. At this level humor functions within the limits and framework of everyday reality. The target of humor is the folly of man living totally within everyday reality. Rather than having the playful immediacy and spontaneity of the child the humor is more self-conscious, more reflective, more aggresive and

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[64] *Ibid.*, p. 173.

[65] *Ibid.*, p. 168.

"laughing at." This comic mood corresponds to the state of Paradise lost. It is one of self-assertion, of desiring and grasping, of separation and estrangement. With the development of ego-identity and egocentricity man falls into taking himself and his identity, "his desires and acquisitions, his circumstances and fortunes with the seriousness of one who has made himself the center of all things."[66]

After enlightenment and liberation, one becomes free to really laugh again. One is able to indulge in the humor of the first two levels but in a decisively transcendent way. It is

> a humor that moves beyond bondage to thwarted desire and threatened attachment, into the freedom of a higher innocence and immediacy. The playfulness of childlike spontaneity and naturalness has been recaptured and reaffirmed on a profounder level, a level which corresponds mythically to Paradise-regained. One has now become free, in the deepest and fullest sense to laugh.[67]

The person who gains this comic spirit and perspective achieves the ability to live integrally in the world of everyday without becoming totally lost in the world of everyday with a morose seriousness. The enlightened person acquires a balance. One has the

> capacity to be serious, yet not in such a way as to take oneself or one's aspiration too seriously; to be earnest, but not caught up within earnestness;

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[66] Ibid., p. 124.

[67] Ibid., p. 173.

> to be actively involved, while not determined by this involvement nor attached to the outcome of one's action; to live intensely, yet not tensely or in tension. Such an achievement makes possible a living in the world without being conformed to it or bound by it.[68]

The Meditation Process and Spiritual Materialism

In *zazen* practice a general time inversion takes place. In the beginning there are many distractions, problems with posture, and ego-interferences. Most of the time is spent with mental noise and physiological unstressing. As time passes, with proper practice, the time of *zazen* is less and less taken up with the cleansing process and more and more with concentration and awareness.

The beginner should note that distracting thoughts and emotions are never increased by meditation. Meditation makes one more aware of them. Garma Chang says:

> The truth is that distracting thoughts are *never increased* by meditaiton; meditation only makes one *more aware* of them. Only a quiet mind can become aware of this thought-flux, which up to now has always been flowing practically unnoticed. Therefore, this meditation experience is a sign of progress, not of regression. It is said that if the meditator has really gained some progress in his meditation, he may experience many thoughts which come and go within a fraction of a second.[69]

Also, one should not be disturbed by *makyo*, and one should be careful not to be caught up by such phenomena nor act on them. A story told to Garma Chang is a good example of the possible danger of getting caught up with makyo. He was told of a person who after five months meditating at a meditation house begins to see a spider a few feet in front of his nose. At first the person does not pay attention to it. After a few days, the spider comes closer and closer to his face, and it becomes an annoyance by its constant presence. He tries not to pay attention, recites a mantra and even meditates on the illusoriness of all beings and tells himself that the spider is a figment of his imagination. It is all to no avail. Weeks pass and the spider grows larger and larger, comes closer and closer. It frightens him and he can no longer meditate so he goes to his Guru.

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[68] *Ibid*., p. 126.

[69] Chang, p. 216.

He tells the Guru what happens in meditation and how he has done everything he can. The Guru listens to his story and says smilingly that he can do nothing for him in this case and asks what the disciple will do next. The student is so upset by the Guru's response that he says he has no choice but to kill the spider with a dagger for he cannot meditate any more if he doesn't. However, killing is forbidden by Buddhism. He is in a dilemma, he can't kill the spider and he can't go on in meditation without killing the spider. The Guru encourages him not to be in a hurry and to wait a few days more. Meanwhile he is to mark the spider with a cross on its belly with a piece of chalk when it appears, then come back to him. The student does as he is told. He meditates, sees the spider, marks it and afterwards returns to the Guru. The Guru tells him to let his apron down. The student is puzzled by this but obeys. Then the Guru points to the lower part of his belly and says, "Look for yourself." There to the student's astonishment was a cross marked in chalk. If the student had stabbed the spider he would have killed himself.[70]

A major obstacle to be encountered in following any spiritual path is what Chogyam Trungpa calls "spiritual materialism."[71] It is a fundamental distortion of a spiritual path by the ego and leads to a strengthening of ego-identity rather than its death. Trungpa says,

> There are numerous sidetracks which lead to a distorted, ego-centered version of spirituality; we can deceive ourselves into thinking we are developing spiritually when instead we are strengthening our egocentricity through spiritual techniques.[72]

Confusion, negativity, spiritual pride and other problems of spiritual materialism are common to all spiritual disciplines.

In the practice of _zazen_ there is the danger of spiritual materialism. It is very easy to assume a wrong attitude which gives primacy to a central ego-consciousness, an awareness of ego-identity, an "I" which sets out to "achieve liberation" or "enlightenment." Ego-identity may seek to preserve itself by disidentifying with the surface contents of consciousness to become an inner "silent" self but still ego-identity. The ego then seeks to purify itself by rejecting all the contents of consciousness in an effort to free itself. When this is achieved, the ego sits in "pure consciousness," the empty mirror. This is not spiritual growth. "If we become successful at maintaining our self-consciousness through spiritual techniques, then genuine spiritual development is highly unlikely."[73]

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[70] _Ibid._, pp. 218-219. The story is paraphrased.

[71] Chogyam Trungpa, _Cutting Through Spiritual Materialism_ (Berekeley: Shambala, 1973), p. 3.

[72] _Ibid._

Zen insight is not really describable in merely psychological terms, so this effort to see it as a subjective experience "attainable" by some kind of process of mental purification is "mirror-wiping Zen," which Hui Neng strongly attacked. Explaining Hui Neng's viewpoint, Thomas Merton says:

> Zen is not 'attained' by mirror-wiping meditation, but by self-forgetfulness in the existential present of life here and now. . .The 'emptiness' which the empirical ego tries to produce in itself by 'wiping the mirror' clean of all thoughts is then nothing but a trick. At best it is bogus mysticism; and at worst, schizophrenia. In any case, it is pure illusion, and it makes true enlightenment impossible.[74]

Such a view of zazen as mirror wiping and the enlightenment experience as self-consciousness of a deeper self are ego distortions of what really happens. Strengthening ego-identity is spiritual materialism.

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[73] Ibid., p. 7.

[74] Thomas Merton, Mystics and Zen Masters (New York: Dell Publishing Company, 1967), pp. 25-26.

UMI

The Ox-herding Pictures*

The Ten Ox-herding Pictures are a good example of _upāya_ and the compassion of famous Zen masters for the masses of people still unenlightened. The Ox-herding Pictures were designed by a few famous masters to make Zen comprehensible to people in general, to come down to their level and explain Zen by way of a gradual disciplining process. The old Zen adage says, "The Truth is realized in an instant; the Act is practiced step by step."[75] One can talk about the stages of the psychological appropriation and the deepening of the enlightenment experience. There are four famous accounts presented in the form of Ox-herding Pictures with an accompanying poem and brief comment. Many Zen masters over the centuries have taken one or another of these accounts and have added their own poems and commentary. The Ox-herding Pictures give a sense of the true spirit of Zen training and its ultimate aim. However, the several accounts do reflect the personalities and characteristics of each of their respective authors.

We shall look briefly at four famous accounts by Fumyo, Kakuan, Kyotetsu, and Jitoku.[76] I shall comment on

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[75] Zenkei Shibayama, _A Flower Does Not Talk_ (Tokyo: Charles E. Tuttle Co., 1970), p. 182.

[76] My main source of information on the versions by Fumyo, Kyotetsu, and Kakuan as well as the sequence of pictures with the French text is Rev. Augustine Okumura, O.C.D., a Japanese priest in Kyoto, Japan. For the Jitoku account I rely on Shibayama, _A Flower Does Not Talk_.

*Confer illustrations at the end of this chapter, pp. 385-386).

UMI

the symbolism and some of the special characteristics of each account. Next, I shall make some general comments on the ten stages. Finally, I shall present a prose account of the ten stages by Kakuan.

Fumyo's The Taming Of The Ox is the oldest text. The whitening of the black ox is distinctive of Fumyo's account. The black ox symbolizes the defiled ego. The training of the ox from the very first picture represents Fumyo's stress on a rigidly ascetical doctrine of strict discipline from the very beginning of Zen training. The white ox is the mystical state of the union of ego and self. Picture eight shows both man and ox as white, both perfectly at peace and carefree. Fumyo is making more of an ontological statement here rather than a psychological one. In self-forgetting one becomes Self. All beings meet at the heart of absolute being, and there re-affirm themselves in order to become themselves. Fumyo also ends his sequence with the empty circle, which is total effacement or complete forgetfulness. This presentation also stresses the ontolotical character of the final state. His text states,

> Both the man and the animal have disappeared, no traces are left, the bright moon-light is empty and shadowless with all the ten-thousand objects in it; if anyone should ask the meaning of this, behold the lillies of the field and its fresh sweet-scented verdure.

The pictures, which we are calling the Kyotetsu series, are actually by an unknown author, but the text is acknowledged to have been done at a later date by Kyotetsu.

UMI

The major doctrinal theme is the ubiquity of Buddha nature and the unchangeable nature of Buddha. The ox is in the first and even the last picture, which really destroys the absolute dynamism of the doctrine of Zen. The ox is white from the beginning as well, and never black from defilement. It is not to be purified but to be rediscovered. The search begins in the second picture rather than the first. The first picture stresses the reasons why the ox is lost. The boy and the ox are pictured looking in opposite directions. He is seeking truth, but in the wrong direction. The desire for truth is authentic, but the object is not. Great faith is essential to the search, as well as great doubt and great courage. But original ignorance hinders us greatly in the beginning. Also in the second picture there is a third person pointing in the direction of the ox. This gesture is expressive of the famous saying: "The finger which indicates the moon." Words are useful but they are limited and they only point.

The Ten Pictures of the Ox by Kakuan present a middle course between the themes of Fumyo and Kyotetsu. Kakuan's pictures are less coherent than the others as far as its doctrinal logic is concerned, but the sequence is close to the white ox series of Kyotetsu with its titles and drawings. There is a touch of the ascetical trend of Fumyo in the fourth and fifth pictures, but his main theme, as with Kyotetsu, seems to be the ubiquity of Buddha nature. However, Kakuan's ox is neither black nor white which is distinctive of his series. He departs from the heavy stress on asceticism of Fumyo and from ~~the~~ reactionary mysticism of Kyotetsu. Man has the central place in this sequence. Kakuan also remains on the psychological level in his portrayal of the dynamism of Zen training, whereas Fumyo makes some ontological statements about the Zen experience.

Jitoku's distinction is that he adopted the best ideas from Fumyo and Kakuan. He simplifies the whole series by reducing it to six and rearranging the sequence. There is the whitening of the ox, as well as the ox's presence from the first picture.

There are a number of symbols present in each sequence of pictures.[77] The ox has a dual symbolism; it is Buddha nature, the Mind, but also represents the ego which needs to be purified. The defilements of the ego, namely, attachment, discrimination, ignorance, are symbolized by the blackening of the ox, as well as by the separation of the ox and herdsman. The tether symbolizes faith, the aspiration for the joy of awakening; a tether has been fastened to the ox which has been lost. The rod in the herdsman's hand is the will, effort, and courage essential to accomplishing anything along the path. Three of the sequences have the pictures within circles. The circle represents a mirror, the true Mind. The empty circle is the basis of spiritual attainment. The stages are mere shadows appearing on the

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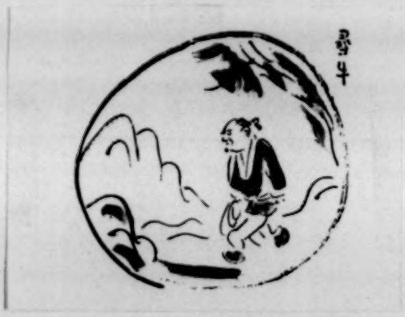
[77] Shibayama, A Flower Does Not Talk, pp. 158-166.

UMI

Absolute Buddha Nature.

Reflecting on the account of Kakuan in general, we can say that the first three pictures depict the process before enlightenment, and in the fourth the kensho experience is confirmed. Then post-enlightenment training takes place, represented in pictures five and six. Picture seven depicts oneness with Buddha nature, to the degree that there is no longer any separation and no ox. This oneness is especially a oneness of will. Pictures eight, nine and ten form an important indivisible Buddhist trinity. Eight and nine together express the doctrine of prajna; one is the many, and many is one. To stop at eight and nine is to merely be the philosophical mystic and recluse, not yet a Zen man. Picture ten gives completion, representing karuna. All three are an indivisible unity.[78]

The Ten Ox-herding Pictures of Kakuan



The Search for the Ox

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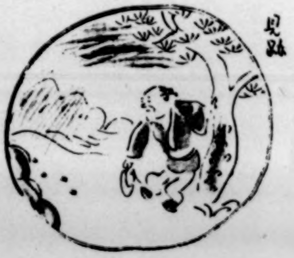
[78] D.T. Suzuki, "Comprehending Zen Buddhism," in Self, Religion, and Metaphysics, Gerald E. Myers, ed., (New York: Macmillan Co., 1961), pp. 123-124.

It is a search for a self that is not really lost. It is estrangement from the Self which cannot be absent if one is even to exist. The herdsman searches through view and philosophy after philosophy into the maze of words and conceptual views of reality and the nature of man. He goes deeper and deeper into the thickets of fine distinctions. One searches with all one's strength until exhaustion and despair. It is a constant search outside oneself. However, unbeknown to himself, he is by the very search and agonizing desire already returning home. It is really the Self seeking itself. The inadequacy of everyday reality, the sense of something missing in one's life is the Self calling to itself.[79]



Finding the Traces of the Ox

An intellectual grasp and a sense of a direction to go in are gained from the sutras and preaching. Now, something of the Truth is known at least conceptually. Buddha nature is in all things. One acts as if one sees Buddha nature in all things, but it is still a general conceptual knowledge not interiorized and experienced. It is necessary to leap beyond understanding from notional knowledge to real knowledge. One is not yet able to let the light of one's original nature shine and allow one to see the world of beings in it. The ox is present everywhere, even in the poor and wretched of the earth. The ox cannot really hide himself; looking deeply into what is, one shall find him there all the time.

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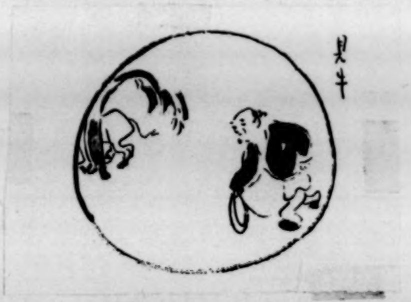
[79] The main source of the major ideas for these reflections on each picture is: M.H. Trevor, trans., and D.R. Otsu (commentary), The Ox and His Herdsman (Tokyo: The Hokuseido Press, 1969).

One must go beyond the present narrow bounds of consciousness, pass to the receptive mode of openness and receptivity, openness to the non-rational, intuitive knowledge, and insight into the depths of reality. Reason and insight intermingle, one is not sure when one has a hold of which. Error and awakening intermix. But with the traces known one can have some confidence of a path and a direction to go in.



Finding the Ox

One catches a glimpse of the ox. One has a kensho-like experience. The distinction between self and other ceases to exist; one is present to Being, as salt to the sea. One sees Buddha nature everywhere. Become one with what

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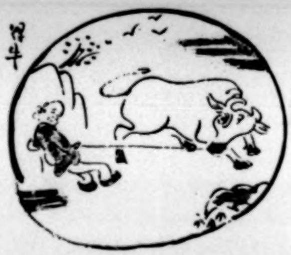
is, and you discover your true nature. Yet one's experience is unstable, and there is a lack of total assurance. The straying senses are calmed but not yet in control.

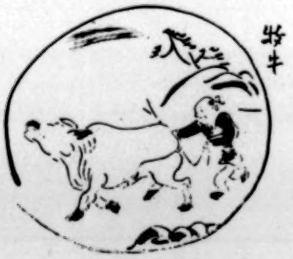


Catching the Ox

One finally has assurance and knows genuine enlightenment has been achieved. However, the world of everyday and the passions still have a strong hold and attraction. Ego-identity will not let go. Ego-desires and an egocentric will still wage strong. The seeing must be deeply realized and integrated into one's whole personality and life. The ego must fearfully die to allow the surprising discovery of new life. The herder has lived too long in the everyday world of illusions and passions, false opinions and the world of opposition.

The further one goes into this region of insight, the deeper the region becomes. To reach real gentleness means to let the original nature of the self into which one has entered persist in all circumstances of everyday life. A revolution in one's consciousness has taken place. There has been a figure/ground reversal in one's experience. One has discovered the paramount reality of floodlight consciousness in contrast to spotlight consciousness in everyday reality. The difference is overwhelming, strange and threatening to one's everyday reality as it was lived.

Training is now absolutely indispensable. One must not stand still after the breakthrough.



Taming the Ox

Post-enlightenment training is very important. The taming means letting the Self and beings come to pure unity. It is extremely difficult to let the unity persist. The breakthrough is sudden and instantaneous, but the training afterwards to allow what has been won to constantly persist, has to be gradual. The whip and the rein, the koan and the teachings are one's aids. The world of the absolute and the world of the relative must be integrated. A bi-modal consciousness must be achieved.

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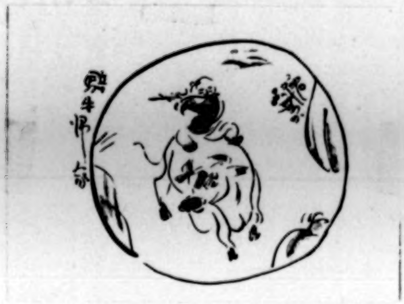
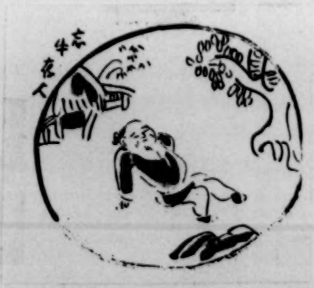


Returning Home on the Back of the Ox

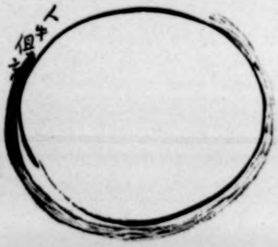
The man and ox are coming home. The struggle is over. Everything is one in the unity of the original Self. There is great peace and unencumberedness of heart. Boundless happiness permeates the song he is playing, which can only be heard by one who is awakened. The song is only heard by the heart. Only one who has died and been reborn in the same way understands. The sound from the flute flows between audible and inaudible, light and dark, as the union of both. The herdsman has complete mastery of the ox; he has an unfettered freedom of doing or leaving. The ox comes home by himself, for the herdsman is home everywhere. All doing and leaving springs from the original home and flows back into it.



The Ox is Forgotten, The Herdsman Remains

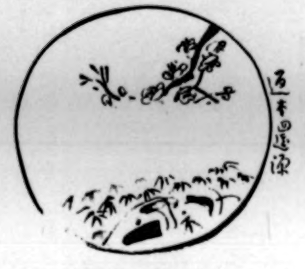
There is no duality in the Dharma. The unity in the concentration of nature has been achieved, but it is not yet the real awakening, because in the unity mentioned, the ox still remains. The ox is still somewhere in the conscious or unconscious of the herdsman. Thus far the ox has been depicted in the pictures only in passing as a pointer. The distinction between ox and herdsman only makes sense at the beginning of awakening. The seeker comes to realize that from the beginning the ox was none other than himself.

However, training must still continue. Every trace of ego must die and all the stink of Zen must be blown away.



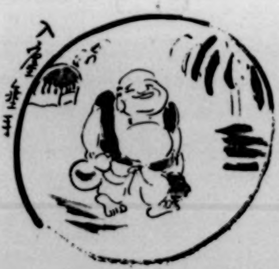
Complete Oblivion of Ox and Herdsman

This is the stage of true Zen. Here, the Great Death finally takes place. The absolute void is the origin and source of all thinking and knowing, beyond all terminology. Stage seven is the realm of holiness, but now in the eighth one is unburdened of the realm of holiness. One passes beyond all Buddhas and masters. This is the last gate on the way of ascending. This is the state of pure consciousness, one of absolute samadhi.



Return to the Ground and Origin

From pure consciousness one is awakened to see the everyday world as it really is. The eighth stage is concerned with nature and non-difference, and the ninth stage is the reverse side, concern with the presence of things as different. These two stages form the insight of transcendental wisdom, non-difference is difference and difference is non-difference. In non-doing one hears and sees with complete detachment from seeing and hearing. There is the freedom to experience everything as it is. Each thing is absolutely affirmed. Out of the Void comes the great yes to all beings. One's consciousness is fully integrated, the receptive mode of consciousness and the action mode of consciousness, the world of spirit and the world of sense and intellect.



Entering the Market-place with Open Hands

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Prajna is inseparable from karuna. One returns to the everyday world to liberate others without trying to liberate but by being true to one's Self-identity and directly pointing. The Bodhisattva moves free and unhindered. He is the holy fool. He lives an enlightened life without enlightenment. It is a time of uselessness.

Tozan's Five Ranks

The ox-herding pictures are mainly used to point to the process of attaining enlightenment. The Five Ranks of Tozan focus on matters after enlightenment and on the cultivation of Holy Buddhahood.[80]

Two untranslatable words, sho and hen, are used several times in depicting the five ranks. These terms bear a contrasting designation (as absolute, relative; one, many; sameness, difference, etc.) similar to the contrasting difference between the world of spirit and the world of sense and intellect, and they bear the same relationship to one another. The enlightened person sees the relationship between the world of spirit and the world of sense and intellect as one reality. Thus, the distinction between sho and hen is also merely for conceptual convenience and discussion.

The First Rank corresponds to the eighth stage of the ox-herding pictures. It is called "Hen in Sho," the one is in the many. It is the experience of absolute samadhi, the reflective mode of consciousness and the world of spirit. Kensho occurs at the moment when you come out of absolute samadhi and see the everyday world in the light of pure consciousness. When you experience this unity in differentiation the Second Rank appears.[81]

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[80] The material which is adapted to the language and viewpoint of the author and all the quotations are from: Katsuki Sekida, Zen Training (New York: Weatherhill, 1975).

The Second Rank complements the First as its opposite side, "Sho in Hen," the many in the one. The world of sense and intellect is experienced as one with the world of spirit. One attains the freedom of mind to be able to be in the everyday world and yet able to transcend it. Both worlds have an equality in distinction. Each mode of consciousness and its world of representation is alternately experienced again and again. Through the alternation there is a movement toward a synthesis in a bi-modal consciousness or plateau experience.

> By experiencing the First and Second ranks we demonstrate for ourselves that these two phases alternate, mutually reverting one into the other. And by experiencing repeated alternations we attain maturity and eventually arrive at the synthesis of the two phases, which is represented by the Third Rank.[82]

This alternating process is called ego (e, reversion; go, mutual) in Japanese and may be roughly translated as "interconversion."[83]

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[81] Sekida, p. 240.

[82] *Ibid.*, p. 243.

[83] *Ibid.*

The Third Rank, "Coming from Sho," has a very pivotal and the most important position in the series of ranks. The first two ranks are mainly cognitive. The Third Rank which arises out of the interconversion process is the incarnating, enfleshing of *prajna* into one's everyday life. The word "coming" indicates that *Sho* or the world of spirit is the paramount reality and all behavior is built on the foundation of *Sho*. This rank is "the general base and center wherein we should, as a rule, abide in our ordinary daily life" . . . "Coming and acting from the Real (*Sho*), making it the keynote of our life--that is the meaning of the Third Rank.[84]

The Fourth Rank, "Perfection in Hen," is "reached when you acquire maturity in both understanding and demonstrating Zen truth."[85] Achieving maturity of rank is reflected in the ability to be able to totally empathize with another, . . ."one acquires profound insight and begins to look perceptively into other people's minds."[86] One can also solve *koans* with quickness and clarity. One sees the route to enlightenment as clearly as one could see the mountains, passes, gorges and streams on a clear aereal photograph of an area. And one can give exactly appropriate help and guidance to any disciple. Thus, this rank is called "Perfection in Hen" because one is able to use one's rational mind to its perfection as a tool which does not hinder intuitive consciousness but incorporates such knowledge. One can see things as they are and see Buddha nature everywhere.

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[84] *Ibid*.

[85] *Ibid*., p. 244.

[86] *Ibid*., p. 245.

The Fifth Rank, "Perfection in Integration" is the rank of the true Zen man who attains his goal and has reached his destination.

> As a great river empties itself at last into the ocean, leaving no trace behind, so the mature Zen master forgets all his merits and achievements and seems to return to the old state of blessed ignorance.[87]

This is the tenth stage of the ox-herding pictures.

However, it is a long course before one reaches the Fifth Rank once and for all. You come to maturity by repeating the five rank cycle again and again. Each rank enriches the others and has its own independent quality. The Five Ranks become a wheel of transformation and becoming.

> You reach this state of mellow maturity by repeating the cycle, from the First Rank to the Second, the Third, the Fourth, the Fifth, and then coming back once more to the First. Each rank gains in profundity and becomes increasingly mellowed with each repetition. The Third Rank, which can be regarded as the base camp for your ordinary life, is enriched by experience of the Fourth and Fifth ranks, as well as of the First and Second. Training is done by repetition. Each rank is independent of the others and has its own individual character.[88]

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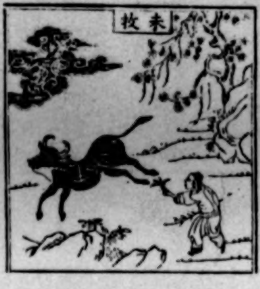
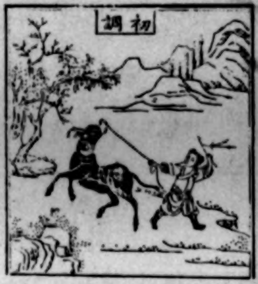
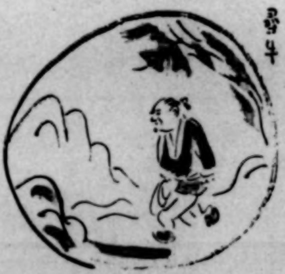
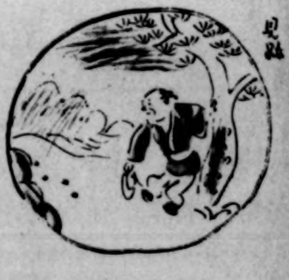
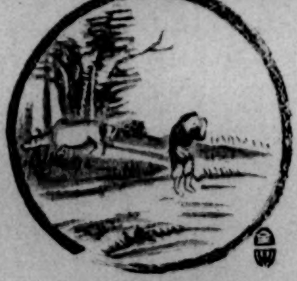
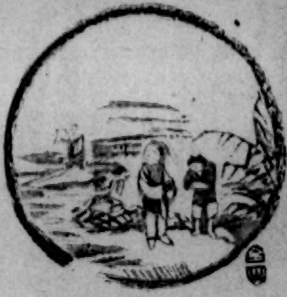
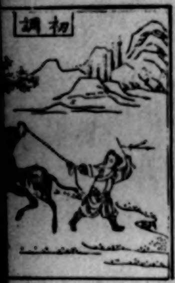
[87] *Ibid.*, pp. 246-247.

[88] *Ibid.*, p. 249.

UMI

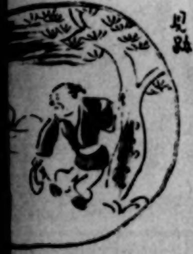
	1	2
A **FUMYO**	 **LE BŒUF INDISCIPLINÉ :** Le bœuf sauvage s'ébroue fort ; et il s'égare au loin dans les montagnes. Un nuage noir couvre les vallées, et il risque de ravager un beau jardin sans le savoir.	 **LE PREMIER DRESSAGE :** Une corde à la main, le pâtre l'attrappe par le nez. Il le frappe chaque fois qu'il tente de s'échapper. Comme il est mauvais de nature et difficile à contrôler, Le pâtre le retient avec force.
B **KAKUAN**	 **LA RECHERCHE DU BŒUF :** Seul, dans des lieux sauvages, perdu dans la jungle, il cherche, il cherche. Eaux gonflées par la crue, montagnes éloignées, voie qui n'a pas de fin ; Epuisé et désespéré, il ne sait où aller. Il entend seulement les cigales du soir chantant dans les bosquets d'érables.	 **LES TRACES DU BŒUF :** Près de l'eau, sous les arbres, çà et là, voici les traces du bœuf perdu ; Les bois parfumés deviennent épais. A-t-il trouvé le chemin ? Si loin par delà les collines, Si loin que le bœuf puisse errer, Son mufle atteint les cieux Et rien ne peut le cacher.
C **KYOTETSU**	 **LA PERTE DU BŒUF :** Le bœuf blanc, à l'ouest, regarde vers l'ouest ; Le garçon, à l'est, regarde vers l'est.	 **LA RECHERCHE DU BŒUF :** Le patron interroge le garçon ; où est le bœuf ? Le garçon ne sait que répondre. Un homme qui vient de l'ouest en indique la direction [au garçon.

2



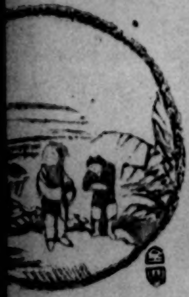
MIER DRESSAGE :

, le pâtre l'attrappe par le nez.
ois qu'il tente de s'échapper.
de nature et difficile à contrôler,
c force.



ACES DU BŒUF :

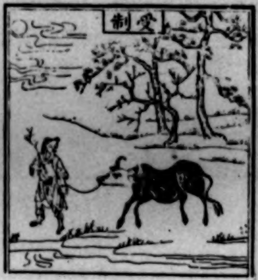
s arbres, çà et là,
uf perdu ;
viennent épais.
?
ollines,
puisse errer,
cieux
cher.



RCHE DU BŒUF :

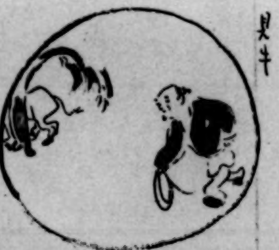
garçon ; où est le bœuf ?
répondre.
l'ouest en indique la direction
[au garçon.

3



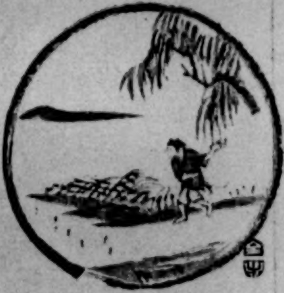
LA DISCIPLINE ACCEPTEE :

Progressivement le bœuf devient doux,
et il ne court plus à son gré.
Mais il suit volontiers son pâtre pas à pas
sur les collines et sur les eaux.
Pourtant le pâtre ne veut pas relâcher sa corde,
même pour un moment.
Et il ne pense pas à la fatigue du jour.



LE BŒUF RETROUVE :

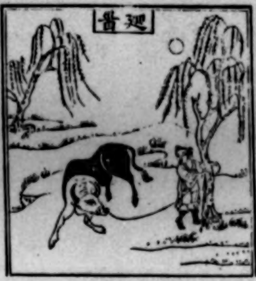
Là-haut, perché sur une branche, un rossignol chante à
[cœur joie
Le soleil est chaud, la brise rafraîchissante
souffle à travers les vertes feuilles des saules sur
[la rive.
Le bœuf est là, tout seul :
nulle part il n'y a de place où il puisse se cacher.
Sa splendide tête décorée de cornes majestueuses,
quel peintre pourrait la reproduire ?



LES TRACES DU BŒUF :

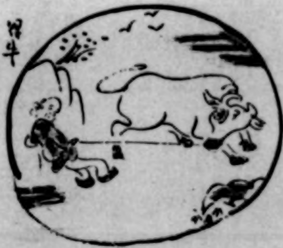
Le garçon court vers l'ouest,
et il y trouve beaucoup de traces dans la prairie.

4



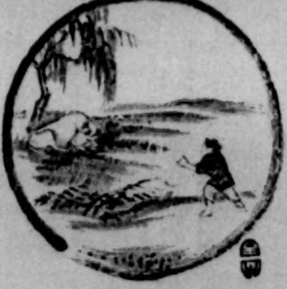
LE BŒUF TOURNE LA TETE :

Après une longue discipline,
le bœuf commence à tourner la tête vers son pasteur.
Sa nature violente est finalement adoucie.
Mais le pâtre ne le laisse pas totalement sans
[surveillance.
(Il n'a pas encore la confiance totale du bœuf).
Il le tient en laisse à un arbre.



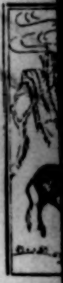
LA CAPTURE DU BŒUF :

Avec l'énergie de son âme, tout entière,
il s'est enfin emparé du bœuf ;
Mais combien sauvage est la volonté de l'animal,
combien ingouvernable sa puissance !
Parfois il escalade fièrement un plateau,
et le voilà perdu dans la brume d'un défilé
[impénétrable.



LE BŒUF RETROUVE :

Le bœuf blanc se repose paisiblement dans le champ,
et le garçon se réjouit de l'avoir trouvé.

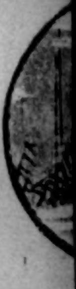


L

A l'ombre verte
le bœuf se pro
Le soir, la brum
et le garçon re
Le bœuf le suit

L

Ne vous séparez
de peur qu'il n'
dans un monde
Une fois soigné
il va devenir
Et même sans
de lui-même il

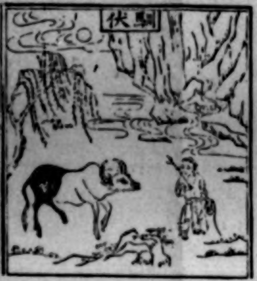


LA

Le bœuf blanc
et le bouvier le

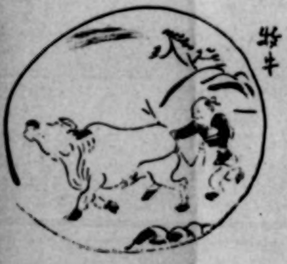
UMI

5



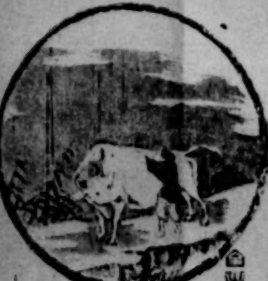
LA DOCILITÉ DU BŒUF :

A l'ombre verte des saules, près du cours d'eau,
le bœuf se promène à son gré.
Le soir, la brume s'étend sur la prairie,
et le garçon retourne chez lui.
Le bœuf le suit spontanément, sans aucune contrainte.



LA GARDE DU BŒUF :

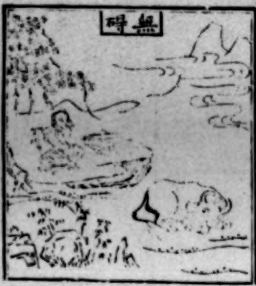
e vous séparez jamais du fouet ni du licol,
e peur qu'il n'aille vagabonder
ans un monde de souillure :
ne fois soigné comme il convient,
va devenir pur et docile,
même sans sa chaine, sans rien pour l'attacher,
lui-même il vous suivra.



LA CAPTURE DU BŒUF :

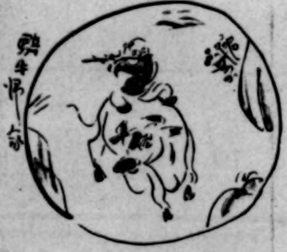
bœuf blanc se lève doucement,
e bouvier le caresse avec plaisir.

6



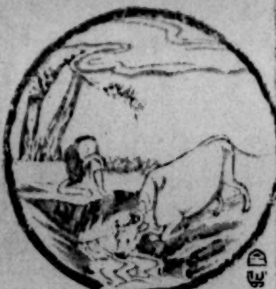
LA LIBERTÉ :

Le bœuf s'endort tranquillement sur la terre.
On n'a plus de corde pour le garder.
Le pâtre s'assied sous un pin vert
Et il est comblé de joie au son de sa flûte.



LE RETOUR DU BŒUF AVEC SOI :

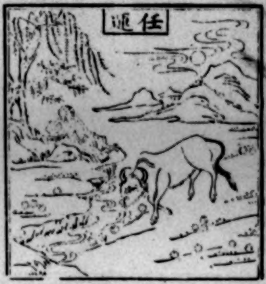
Sur le dos du bœuf, sans hâte
il va son chemin vers sa maison :
Enveloppé dans la brume du soir, avec quelle harmonie
le son de sa flûte s'évanouit.
Il chante une ballade, dont il bat le rythme,
son cœur plein d'une joie indescriptible !
Qu'il soit maintenant un de ceux qui savent,
est-il besoin de le dire ?



LA GARDE DU BŒUF :

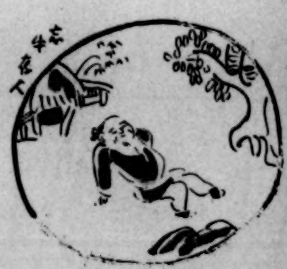
Le garçon s'assied paisiblement sur un rocher,
et le bœuf boit de l'eau avec plaisir.

7



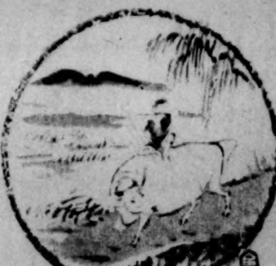
L'ABANDON DE SOI :

Le soleil crépusculaire, près du cours d'eau, nous
[annonce le printemps.
Les herbes vertes sont agréables à la vue ;
On mange à sa faim ; on boit à sa soif ;
Ainsi tout est merveilleux.
Sur un rocher, le garçon s'endort profondément.



L'OUBLI DU BŒUF :

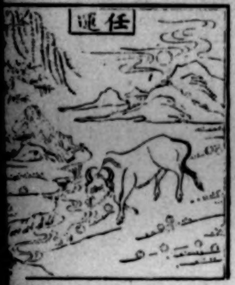
Sur le dos du bœuf, il est enfin de retour chez lui,
Et là, voici qu'il n'y a plus de bœuf ;
dans quelle sérénité il est assis tout seul !
Bien que le soleil rouge soit déjà haut dans le ciel,
il semble être encore tranquillement endormi.
sous un toit de chaume son fouet et sa corde inutiles
sont posés près de lui.



LE RETOUR DU BŒUF AVEC SOI :

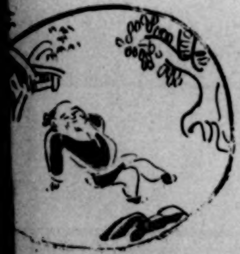
Alors que le crépuscule tombe sur les montagnes,
le bœuf retourne à son écurie,
et le garçon joue de la flûte sur son dos.

7



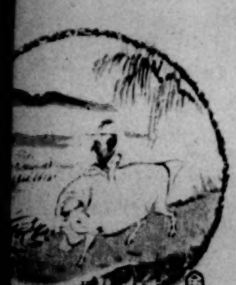
L'ABANDON DE SOI :

sculaire, près du cours d'eau, nous
[annonce le printemps.
ses sont agréables à la vue ;
faim ; on boit à sa soif ;
merveilleux.
le garçon s'endort profondément.



L'OUBLI DU BŒUF :

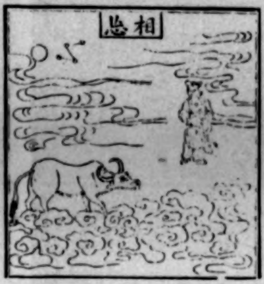
bœuf, il est enfin de retour chez lui,
n'y a plus de bœuf ;
nité il est assis tout seul !
eil rouge soit déjà haut dans le ciel,
ncore tranquillement endormi.
chaume son fouet et sa corde inutiles
de lui.



OUR DU BŒUF AVEC SOI :

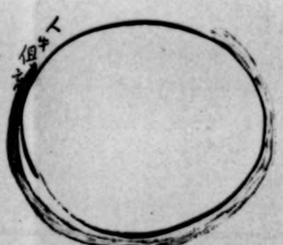
crépuscule tombe sur les montagnes,
à son écurie,
de la flûte sur son dos.

8



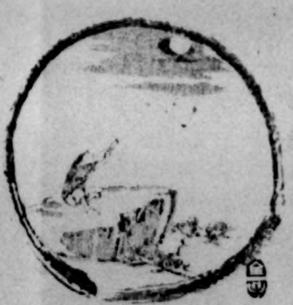
L'OUBLI MUTUEL :

Le bœuf blanchi reste toujours dans les nuages blancs.
L'homme se libère de tout dans la paix,
et le bœuf de même.
La lune traverse les nuages blancs,
et l'ombre des nuages est blanche elle aussi.
La lune se dirige vers l'ouest, et les nuages vers l'est;
ainsi, chacun suit son chemin.



L'OUBLI MUTUEL :

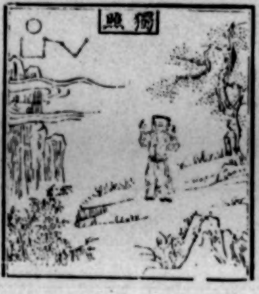
Tout est vide, le fouet, la corde, l'homme et le bœuf :
Qui a jamais embrassé du regard l'immensité
[des cieux ?
Sur le brasier en feu, un flocon de neige ne peut
[pas tomber ;
Lorsque cet état règne,
manifeste est l'esprit de l'ancien maître.



L'OUBLI DU BŒUF :

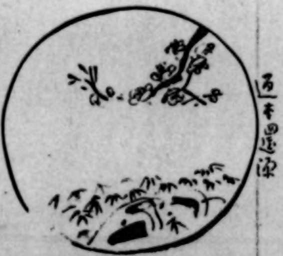
La lune brille dans le ciel,
et le garçon bat des mains en chantant.

9



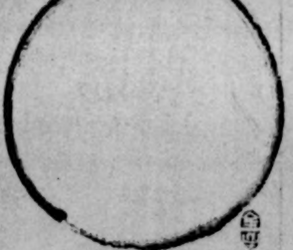
LA SOLITUDE ILLUMINEE :

Le bœuf a disparu,
et le bouvier s'en libère.
Un nuage solitaire passe sur les monts ;
sous la lune, le garçon bat des mains en chantant.
Il lui reste pourtant un pas à faire.



LE RETOUR A LA SOURCE :

Retourner à l'origine, revenir à la source !
Déjà c'est là une démarche fausse !
Il vaut mieux rester chez soi, aveugle et sourd,
tout simplement et sans agitation.
Assis dans la hutte,
il ne prend nulle connaissance des choses extérieures.
Voyez l'eau qui s'écoule, où ? Nul ne le sait,
et les fleurs rouges et fraiches, pour qui sont-elles ?



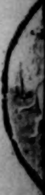
L'EFFACEMENT TOTAL :

Ils disparaissent tous les deux.
L'hommé et le bœuf disparaissent tous les deux
et l'univers demeure seul
comme un cercle vide.
(Le cercle vide demeure seul).

L'homme
On n'en t
La lumière

Si on veu
regardons

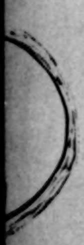
Poitrine nu
il se rend
Eclaboussé
comme il
Nul besoin
Car à son
voici que



• Porter le

nuages blancs.

lle aussi.
ages vers l'est;



mme et le bœuf :
mmensité
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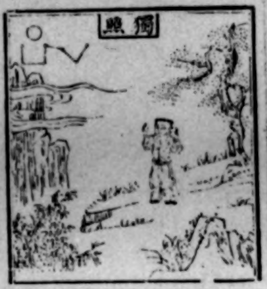
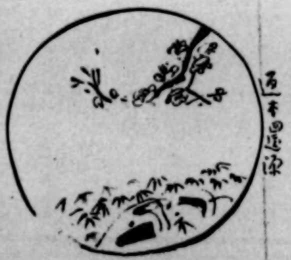
ntant.

9



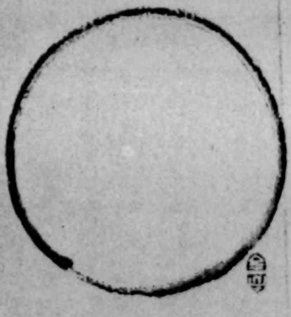
LA SOLITUDE ILLUMINEE :

Le bœuf a disparu,
et le bouvier s'en libère.
Un nuage solitaire passe sur les monts ;
sous la lune, le garçon bat des mains en chantant.
Il lui reste pourtant un pas à faire.



LE RETOUR A LA SOURCE :

Retourner à l'origine, revenir à la source !
Déjà c'est là une démarche fausse !
Il vaut mieux rester chez soi, aveugle et sourd,
tout simplement et sans agitation.
Assis dans la hutte,
il ne prend nulle connaissance des choses extérieures.
Voyez l'eau qui s'écoule, où ? Nul ne le sait,
et les fleurs rouges et fraiches, pour qui sont-elles ?



L'EFFACEMENT TOTAL :

Ils disparaissent tous les deux.
L'homme et le bœuf disparaissent tous les deux
et l'univers demeure seul
comme un cercle vide.
(Le cercle vide demeure seul).

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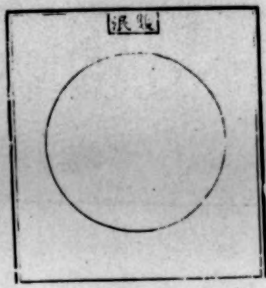
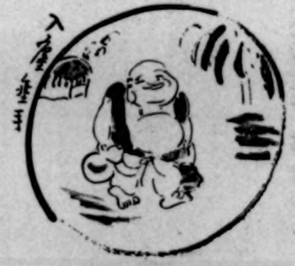


L'EFFACEMENT TOTAL :

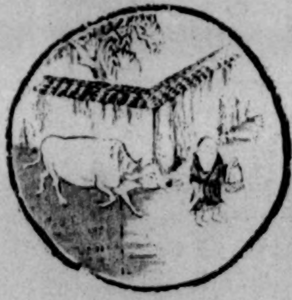
L'homme et le bœuf ont disparu tous les deux.
On n'en trouve aucune trace.
La lumière fraiche de la lune se répand dans
[l'univers vide

Si on veut comprendra cet état d'âme,
regardons les fleurs épanouies de la campagne.



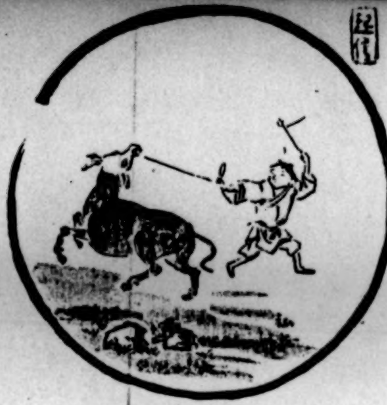
AU CŒUR DES MASSES :

Poitrine nue, pieds nus,
il se rend sur la place du marché ;
Eclaboussé de boue, de cendres,
comme il sourit largement !
Nul besoin du pouvoir miraculeux des dieux !
Car à son toucher
voici que les arbres morts sont en pleine floraison !

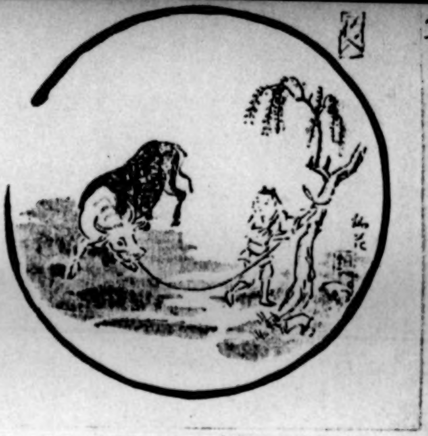


AU CŒUR DES MASSES :

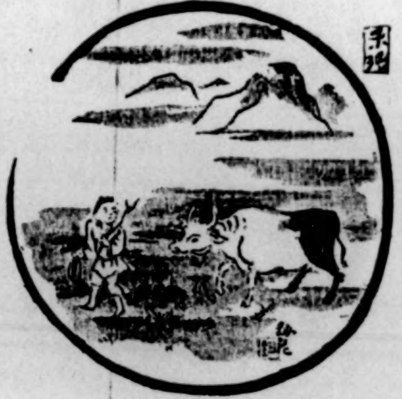
(Retour au milieu des hommes)
« Porter le salut au monde (aux magasins) ».



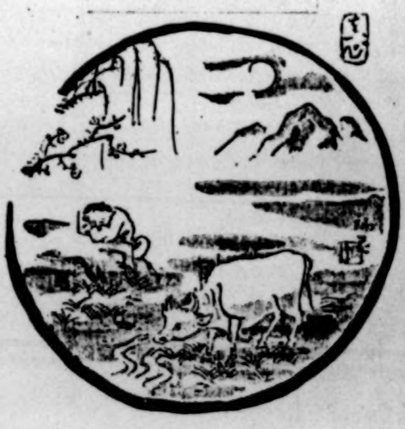
The First Picture:
AWAKENING OF FAITH



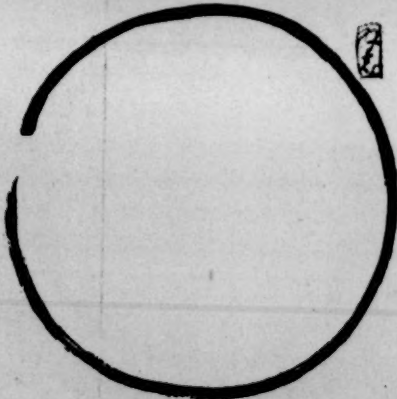
The Second Picture:
FIRST ENTERING



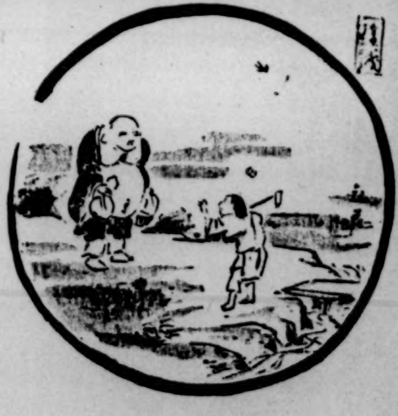
The Third Picture:
NOT THOROUGHLY GENUINE YET



The Fourth Picture:
TRUE MIND



The Fifth Picture:
BOTH FORGOTTEN



The Sixth Picture:
PLAYING

Jitoku

Chapter 5

LIFE IN THE WORLD

> If _Dhyana_, _Prajna_ and _Sila_ are all one, and if they are nothing but life itself, then the thing to do is not to stop life, like the bird stopping itself in mid-flight, but to go on living even though life may be a contradiction. Instead of being like the bird with an absurd project of stopping dead in mid-air and thus attaining _Prajna_, one should go on flying with the awareness that _Prajna_, _Dhyana_ and _Sila_ are not something other than the flight itself. Therefore, Ch'an does not consist in stopping life in mid-flight, but in flying and living as spontaneously as a bird. Is there nothing more? There is much more; there is the sudden enlightenment in which life is fully experienced as at once illusionless and mindless; as _Prajna_. At this point meditation and morality can really begin. Once one 'sees' life as it is, illusionlessly, mindlessly, unfettered by compulsion and formalism, one sees that meditation is not more than living, or anti-living, but living without explanation and without attachment to the self-contradiction which is life. Life lived without attachment to the self-contradiction which is life. One does not meditate in order to live, or live in order to meditate; one lives-meditating and meditates-living, and the two are not separate. They are a living-dying life in which one is not aware of meditating on death or on life. . .[1]

This quotation from Thomas Merton brings together many of the topics we shall discuss in this chapter. Zen (Ch'an in Chinese) is essentially a part of the Mahayana tradition which integrates the three-fold training of

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[1] Christmas Humphreys, "Zen and Father Merton," _The Middle Way_ vol. 44, #1 (May, 1969), pp. 35-36.

Dhyana, Prajna and Sila. With enlightenment and prajna come an awareness of the relationship between the world of spirit and the world of sense and intellect along with an analogous relationship between the spiritual life and the moral life. Detachment, or unencapsulated spontaneous living, is the center of Zen life. The living-dying life is a key to the integration of contemplation and action. The living-dying life is a life which integrates the absolute and the relative, the spiritual and the moral life.

The Mahayana tradition should be understood in part as a reaction to Theravada Buddhism which the Mahayanists call Hinayana ("small vehicle") Buddhism. The Hinayanists were criticized both for an exclusive concern for the practice of meditation and an excessive legalism with regard to prescriptions and rules. Mahayana Buddhism stresses compassion as a natural expression of prajna and allows exceptions to be taken to moral prescriptions in the name of compassion while exercising upaya.

The Mahayanist Bodhisattva ideal was popularized throughout Asia. It was to its teaching about the Bodhisattva that the Mahayana owed its success as a religion. The Bodhisattva ideal was exemplified in very human individuals who were the personification of different virtues. They became models and objects of worship to many people. They were able to stir the hearts of all, rich and poor, learned and ignorant, strong and weak.

Prajna is the foundation of the Bodhisattva's compassion which he exercises through upaya. The Bodhisattva is able to be the friend of all equally, and gives his whole presence in the most appropriate way to every situation whatever.

Trungpa's description of the Bodhisattva's behavior based on the compassionate attitude indicates the two characteristics of selflessness and nowness:

> He doesn't even think in terms of his own psychological benefit; he doesn't think, 'I would like to see him not suffering.' 'I' does not come into it at all. He speaks and thinks and acts spontaneously, not thinking even in terms of helping, or fulfilling any particular purpose. . . .He just acts according to the true, present moment, through which he develops a kind of warmth.[2]

The Bodhisattva's compassion is boundless and makes no distinctions. He carries out the four vows energetically and with resolve. There are many stories of their selfless acts of self-sacrifice in order to help others. The following is a story from one of Buddha's former lives as a Bodhisattva, the Jataka Mala:

> Mahasattvavan and his two brothers were wandering about a great park. . .Suddenly they saw a tigress in the hollow of 'The Twelve Shrubs.' She had whelped seven days before, had five cubs, and was emaciated through hunger and thirst. The three brothers talked of her sad plight and said: 'What can this poor creature eat?' Mahasattvavan asked his brothers to walk on and said, 'I shall go into this hollow to do something.' He then uttered these words: 'I, moved by compassion, give my body for the good of the world and for the attainment of bodhi.' When he threw

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[2] Chogyam Trungpa, Meditation in Action (Vincent Stuart and John Watkins, Ltd., 1969), p. 36.

> himself before the tigress, she did not do anything to him. The *bodhisattva* understood that she was very weak. He took a strong, hundred-year-old bamboo creeper, cut his throat and fell dead near the tigress. He was soon devoured.[3]

Along with compassion or *karuna*, there are three other emotions which the Bodhisattva exemplified: *maitri* (friendliness or love), *mudita* (sympathetic joy), and *upeksa* (equanimity). Each of these feelings is practiced beginning with a single object and gradually extended to the whole world.

The Bodhisattva path is also called the *Paramita Way*. The six Paramitas are perfections or perfect actions. *Dana* (charity) is the readiness to give away everything, even one's own life, for the benefit and welfare of all beings. *Sila* are the precepts given by the Buddha which are conducive to moral life. *Ksanti* (humility) is the patience to continue on with equanimity no matter how unfavorable the conditions. *Virya* (energy) is the devoted and energetic execution of everything that is in accordance with the *Dharma*. *Dhyana* (meditation) enables one to retain a tranquil state of mind in all circumstances. *Prajna* is transcendental wisdom giving an absolute base to the other five and enables the Bodhisattva to see things as they are.

In the Zen tradition the Bodhisattva ideal is frequently described in terms of the "Zen-man" or the "true man of no rank." Like the Bodhisattva, the Zen-man stands between and integrates two worlds, the world of spirit and the world of sense and intellect, the infinite and the finite, the absolute and the relative. "Man has two aspects: he exists as a finite individual; at the same time, he is a 'bottomless abyss.'"[4] The "Man of no rank" is a "Man" of great compassion and great wisdom.

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[3] Har Dayal, *The Bodhisattva Doctrine in Buddhist Sanscrit Literature* (London: Kegan, Paul, Trench, Trubner, 1939), pp. 182-183.

A great Zen master describes the Zen-man's life as follows:

> The bodhisattva would revolve the identity-wheel of opposites or contradictions: black and white, dark and bright, sameness and difference, the one and the many, finite and infinite, love and hate. . .While in the midst of clouds of dust, infinitely variegated, the bodhisattva works with his head and face all covered with mud and ashes. Where the utmost confusion of passions rages in its indescribable furies, the bodhisattva lives his life in all its vicissitudes, just as the Japanese proverb has it, 'seven times rolling up and down, and eight times getting up straight.' He is like the lotus flower in flame, whole color grows brighter and brighter as it goes through the baptism of fire.[5]

Both Soto and Rinzai Zen are within the Mahayana tradition, but the unique stress of each also manifests a difference in their attitude toward morality. Presuming enlightenment in mere sitting, Soto Zen expects good conduct and morality to naturally follow. Consequently, they are self-conscious about leading a moral life as evidence of enlightenment. Thus, Dogen's Shobogenzo Zuimonki is replete with simple moral instruction.

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[4] Masao Abe, "Zen and Compassion," The Eastern Buddhist (New Series) vol. 2, #1 (August, 1967), p. 62.

[5] E. Fromm, D.T. Suzuki and R. DeMartino, Zen Buddhism and Psychoanalysis (New York: Harper and Row, 1960), pp. 69-70.

In seeking a dynamic, earth shattering enlightenment experience Rinzai Zen is not preoccupied with the moral life which follows very naturally. Sir Charles Eliot makes this distinction in the following way:

> The Soto sect lays greater stress on the need of good conduct and morality in spiritual life, whereas the Rinzai, without being in the least open to the charge of immorality, emphasizes the importance of a sudden spiritual enlightenment without insisting so strongly that a good life is the best training for such an enlightenment and a sure result of it.[6]

Universalizing enlightenment is a goal of Zen, and enlightenment is a change in an individual's structure of consciousness. The Buddha is the paradigmatic figure for this change. Enlightenment means to have the "mind of Buddha." Thus, salvation is not approached as an ethical transformation but as a transformation of consciousness, a cognitive or epistemic (subjective), and not an ontological (objective) change. Reality is not changed, but one's subjective attitude toward reality and awareness of reality is changed. Enlightenment is a question of a state of mind, the state of absolute subjectivity/absolute objectivity, of no-mind and of selflessness. It is a question of how to be, rather than what to do, how one does things rather than what to do.

The major symbols describing the transformation focus on individual consciousness. The efforts of Zen Buddhists to bring about change are directed at the inner transformation of individual consciousness through a very private one-to-one relationship with the Zen master. The need for an ethical system was the social role which Confucianism fulfilled in Japan, and the domain of inner problems of worry and anxiety was left to Shintoism and Buddhism.[7] Hence, the focus of attack is on the problems surrounding the issue of egotism in an effort to bring about the death of ego-identity. Enlightenment is also to bring about a release from the pressures of social conditioning, not by changing social conditions, but by changing one's ability to relate to them. Zen is a way of liberation for those who have mastered social conventions but have become oppressed by them. "Zen is a medicine," writes Watts, "for the ill effects of this conditioning, for the mental paralysis and anxiety which comes from excessive self-consciousness."[8] The conditions are not to be overthrown, and Watts suggests that

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[6] Sir Charles Eliot, Japanese Buddhism (London: Arnold, 1935), pp. 284-285.

> Zen might be very dangerous medicine in a social context where convention is weak, or, at the other extreme, where there is a spirit of open revolt against convention ready to exploit Zen for destructive purposes.[9]

Compassion, seeking to awaken wisdom through enlight-

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[7] Hideo Kishimoto, "Some Japanese Cultural Traits and Religions," in The Japanese Mind, Charles A. Moore, ed., (Tokyo: Charles E. Tuttle Co., 1970), p. 116.

[8] Alan W. Watts, The Way of Zen (New York: Mentor Books, 1957), p. 141.

[9] Ibid.

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enment, is the proper motive for the everyday life of the Buddhist. Compassion, which will do whatever it must to awaken persons to wisdom, is Zen's ethical norm. Zen is not primarily an ethical system, any more than it is a philosophy. Zen is closer to the arts or aesthetics. Both Zen and the arts seek the release of the Unconscious, the source of creativity and spontaneity. Both open the depths of a person to creative wisdom and do not impose authority from without.

Zen's ethical ideal is the great fool who does his best calmly and with detachment, knowing full well that the goal will never be achieved, and reward will never come. Shibayama joins Hakuin in praising the "Sacred Fool" as "one who leads the ideal ethical life of Zen."[10] Zen says:

> Let us hire such sacred fools and
> Fill up the well with snow together.

Filling the well with snow is undertaking a task one knows will never be completed. "The ideal man of Zen is such a sacred fool, who keeps on filling-living day in and day out, without being discouraged, even though his efforts may never be rewarded.[11] Human suffering and unhappiness never seem to decrease over the ceturies and may never do so, but the Zen man will join the thousands of saints and sages who have devoted their lives for the betterment of the world.[12]

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[10] Zenkei Shibayama, A Flower Does Not Talk (Tokyo: Charles E. Tuttle Co., 1970), p. 138.

[11] *Ibid*.

[12] *Ibid*., p. 139.

If we look for the symbols used to point to the source and motivating power of Zen ethics, we find the images of "cosmic will," "Bodhi power," "Buddha-nature," the "Unborn" and "Compassion." What they have in common is that they all point to the abyss of mystery in man and the universe, to a law, power and source of creative energy in all life.

The "cosmic will" is identical with the "world-Tao," and the "Buddha-mind."[13] Zen expects man to live by more than everyday reality and its morality. Zen calls man to bring his life into harmony with the laws of the whole cosmos.

> Zen is not just an assertion of life as we live it. Zen sees into the will which moves in life and identifies itself with this will--which might be called the cosmic will. The ethics of Zen start from here.[14]

One does not obtain enlightenment by one's own will power, by ego-striving, but it comes as a gift. Moreover, one does not live the life of a Bodhisattva and a life of great compassion by the power and logic of egocentrism but out of selflessness and Bodhi-power. After enlightenment one progressively embodies the Truth of Zen in one's life, and the Truth of Zen is conceived as the source of one's moral energy in the concepts of "Bodhi-power" or "Dharma-power."

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[13] D.T. Suzuki, "Ethics and Zen Buddhism," in Moral Principles of Action, Ruth Nanda Anshen, ed., (New York: Harper and Brothers, 1952), p. 610.

[14] Ibid., p. 609.

Commenting on this issue Douglas Fox says:

> The power by which a man performs what is good and attains enlightened understanding, is. . .not 'will power' . . .rather, the Bodhi-power or Dharma-power, the Absolute itself conceived as power. . .free from the power of evil and free for good because the power of the Truth (the Dharma-power), the Absolute conceived as power, finds expression in him and even as him. He does not merely know the truth, he is Truth and consequently does Truth, which is to say that inevitably does not evil.[15]

Zen is cosmocentric and constantly stresses man's organic place in nature. Nature is man's womb,and in man Nature finds explicit expression of benevolence and compassion. Suzuki says:

> Nature is said to be loveless, devoid of a soft heart; but it is nature and nothing else that has produced the human heart, susceptible of emotions of the highest and noblest significance. And it is Zen that takes hold of these emotions and makes them its most fundamental principles of action. The Great Compassionate Heart of Buddhahood is what constitutes the ethics of Zen, and this ethics is the ethics of service.[16]

Compassion is the criteria and sign of right action. To act in accordance with the suchness of the cosmos is to act compassionately, for the cosmos is "radiant with infinite compassion."[17] Dogen says, "Benevolence is the universal law." "Compassion is Tathagata; Tathagata is compassion."[18]

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[15] Douglas A. Fox, "Zen and Ethics: Dogen's Synthesis," Philosophy East and West vol. 21, #1 (January, 1971), p. 36.

[16] Suzuki, "Ethics and Zen Buddhism," p. 613.

[17] Iino Norimoto, "Dogen's View of Interdependence," Philosophy East and West vol. 12, #1 (April, 1962), p. 52.

[18] Ibid.

The theme of service is present in many Zen mondo and anecdotes. Before going on to consider some of the other characteristics of Zen ethics, recall one of these anecdotes:

Joshu once went to Nansen, his Zen master, and asked him, "Where does the one go who knows it?" Joshu was concerned about whether an enlightened person suffers rebirth. Nansen's answer was, "I would be a water-buffalo at one of my farmer-devotees in the village." Suzuki's comment is that the water-buffalo is an important part of the farm communities of China. Nansen is in fact saying that he owes a great deal to the farmers for supporting him as a monk and that he would wish to return as a water-buffalo as a way of serving the community and working for its general welfare.[19]

Zen is not essentially an ethic and really has no ethical principles to teach. Zen is an experience and a way of being. Zen has an ethic just as Zen is not a philosophy essentially but has a philosophy associated with it. From the preceding we may say that Zen's ethic is basically Mahayanist; and it is based upon a structural premise that the key to change and the alleviation of suffering is to change the consciousness of the individual. Zen ethic is a "mind-culture."

The Zen ethic is also a form of intuitionism. With enlightenment comes a form of connatural knowledge of what to do in any situation. Ethical insight is rooted in the Unconscious, the Unborn which gives an absolute perspective on every situation.

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[19] Suzuki, "Ethics and Zen," p. 613.

Zen is a work ethic as well. "One of the main characteristics of Zen Buddhism," writes Suzuki, "is its emphasis on work, all kinds of work, but principally manual work."[20] We saw how in monastic life the rule was a day of no work is a day of no eating. Everyone, including the Zen master, is to engage in work every day. Zen monks have engaged in various kinds of philanthropic activities involving manual labor, such as constructing roads, hospitals, ponds and rests houses.

A general characteristic of all religious ethics is their supra-moral character, that is, they make demands over and above what is required for a society to be possible.[21] The supra-moral demands of a religious ethic are such requirements as purity of heart, love of God, harmony with the Tao, and Confucian naturalness. Morality is generally an instrument of social control with no need to make desires and thoughts in themselves objects of moral judgment.[22] Religions characteristically teach their adherents what their desires and thoughts should be. In this area Zen has strong prescriptions about desires, feelings and attitudes.

Two terms which describe two basic aspects of Zen's ethic are "_wabi_" and "naturalism." _Wabi_ is a Zen aesthetic term and a bridge concept between aesthetics and morality. One who knows the meaning of wabi is free from greed, violence, anger, indolence, uneasiness and folly. "Thus wabi corresponds to the Paramita or Morality as observed by the Buddhists."[23] Wabi is worshiping of poverty, primitive simplicity, being close to the natural state of living.[24] "Wabi really means 'poverty,' or, negatively, 'not to be in the fashionable society of the times.' To be poor, that is, not to be dependent on things worldly--wealth, power, and reputation--and yet to feel inwardly the presence of something of the highest value, and above time and social position: this is what essentially constitutes wabi."[25] In wabi aestheticism, morality and spirituality come together.

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[20] _Ibid._, p. 614.

[21] Joel J. Kupperman, "The Supra-moral in Religious Ethics: The Case of Buddhism," _Journal of Religious Ethics_ vol. 1, #1 (1973), p. 66.

[22] _Ibid._, p. 67.

Returning to one's nature is a constant theme in Zen. Life is to be lived in conformity to the movement of nature. Life is to be lived spontanesouly as a bird flies through the air or as a fish swims in the water. The ideal is the life of perfect peace, simplicity and tranquility in spontaneous response to nature's will.

When one looks at Zen ethics and the place of moral precepts, one should make a distinction between their place and function for the enlightened person and their place for the unenlightened. Before enlightenment the moral precepts function as the moral preconditions for enlightenment. The student lost in the world of everyday is taught the Buddhist virtues by the master, but the master also makes it clear that there is no causal connection between growth in virtue and enlightenment. There should be no utilitarian purpose in following the Buddhist precepts.

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[23] D. T. Suzuki, Zen and Japanese Culture (London: Routledge and Kegan Paul, 1959), p. 288.

[24] Ibid., p. 23.

[25] Ibid.

As was mentioned earlier, there is a difference between how Rinzai Zen and Soto Zen approach the issue of morality. The Soto Zen master is more likely to stress the moral precepts as the extended manifestation of enlightenment throughout everyday life. However, Rinzai is more conscious of the natural place of the ethical life after enlightenment.

Rinzai stresses the ethical life as the natural and spontaneous expression of one's enlightenment experience. Thus, Shibayama, a Rinzai Zen master, says,

> Zen of course does not deny ethical life or moral and humanistic teachings, but these have to be the direct outcome of the Zen Truth that underlies them.[26]

The enlightenment experience has the depth to bring about a fundamental reconstruction of one's whole personality in a realm beyond the merely ethical and everyday consciousness. When this happens, "when one lives and enjoys his Zen life of no-mind, ethical actions automatically develop."[27] In an older text, Bassui Tokusho says: "True observance of moral

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[26] Zenkei Shibayama, Zen Comments on the Mumonkan (New York: Mentor Books, 1974), p. 94.

[27] *Ibid.*, p. 57.

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precepts (sila) is seeing one's nature (satori) . . .Once the opening of Satori is realized, all precepts are observed by their own accord."[28] Ethics and the commonsense operate on the level of the everyday world. Zen does not ignore this reality but wishes to free us "from our suffering and restraints caused by ethics and commonsense."[29] Once the world of spirit is discovered, one can relate to the world of sense and intellect in an unencapsulated way. Shibayama says,

> This does not mean to ignore or defy ethics and common sense, but to be the master of them and to make free and lively use of them. Unless this point is clearly understood, Zen sayings and doings can never be appreciated.[30]

We can gain a deeper insight into Zen ethics by using our paradigm of multiple realities as we applied it in our discussion of the world of spirit and the world of sense and intellect. The spiritual life and the moral life have the same relationship as the world of spirit and the world of everyday. They are not the same and are sharply separated. Morality is of the relative world. Spirituality transcends the relative world. Morality involves dualistic consciousness and discriminations. There are decisions to be made and responsibilities to be fulfilled.[31] Spirituality is beyond such decisions and responsibilities and has a life of its own apart from the merely moral.[32] The moral man is to be distinguished from the saintly man. The moral man is never saintly unless he can leave the plane of relativity.[33] Zen leads us to the realm of spirituality, turns our everyday world upside down and makes the world of spirit the paramount reality. Zen does not ignore morality but leaves it in the world of everyday. Zen points beyond morality to the true source of morality just as it points to the world of spirit as the true source of the world of everyday. Again, the two worlds are paradoxically one and not one. The moral life and the spiritual life are a mutually defining polarity integrated in holistic living. Neither is the means to the other. The end of both is the integral unity of the moral and spiritual life in a life of spontaneous compassion and service.

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[28] Hakugen Ichikawa, "A Preliminary Conception of Zen Social Ethics," Journal of Indian and Buddhist Studies vol 9, #1 (1963), p. 23.

[29] Shibayama, Zen Comments on the Mumonkan, p. 110.

[30] Ibid.

[31] Suzuki, "Ethics and Zen Buddhism," p. 606.

In two articles Hakugen Ichikawa develops the possibilities and problems of a Zen social ethics.[34] At present we shall focus our attention on the second article in which he discusses the concept of Anjin.

Anjin ("peace of mind") is the spiritual calmness created by Prajna. The experience of non-duality brings a calmness of mind beyond the world of everyday and the dualisms of pleasure and pain, good and evil. A Zen poet says:

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[32] Ibid.

[33] Ibid., p. 607.

[34] Hakugen Ichikawa, "A Preliminary Conception of Zen Social Ethics," and "A Preliminary Conception of Zen Social Ethics (continued): The Problem of Anjin (Peace of Mind)," Journal of Indian and Buddhist Studies vol. 12, #2 (March, 1965), pp. 12-20.

> In fine weather
> In cloudy weather
> Beautiful indeed
> And never changing
> This peak of Fuji![35]

The "peak of Fuji" is the experience of self, Buddha-nature in its unchangeable absoluteness.[36] The logic of *Anjin* is the logic of identity and non-identity at the same time. *Anjin* is to be distinguished from the idea of resignation ("*akirame*") which is a way of adapting oneself in the world of everyday by changing the philosophical meaning of situations. *Anjin* is beyond philosophical reflections. Nor is *Anjin* "self-possession" or "presence of mind" which one may have in the midst of adversity in the everyday world. *Anjin* is also not ideological; it is not any form of intellectual adjustment or adaptation to surrounding circumstances. *Anjin* is "believing mind" as expressed in this poem:

> The believing mind is not dual,
> What is dual is not the believing mind.
> Beyond all languages,
> For it there is no past, no present, no future.[37]

Anjin is not ideological for idologies belong to the world of everyday. But "peace of mind" can exist in any ideological situation and can assume any ideological form.

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[35] Ichikawa, "The Problem of 'Anjin,'", p. 12.

[36] *Ibid*.

[37] *Ibid*., p. 13.

In the Buddhist tradition, however, there are two types of "peace of mind." The first type is the transcendent type which is an experience of being undisturbed even admist adversity in the everyday world. Another type is:

> Peace of mind creating and verifying itself in the practice of realizing peace and happiness of the world, not only by spiritual means but also by material and social means.[38]

These two types of peace of mind bring the world of spirit, also called the _Dharma-dhatu_ and the world of sense and intellect or _Loka-dhatu_ into a creative tension. These two world views are held in a vital relationship. The _Dharma-dhatu_ helps to maintian a critical attitude from a supra-historical view.[39] The world of spirit is not an "ideal world" in the usual sense:

> The Dharma-dhatu will never be realized in this mundane world, while the 'ideal world' in a secular sense is expected to be realized on earth in the distant future: the former views the world from the absolute and supra-historical standpoint, the latter from the relative and historical one.[40]

The _Dharma-dhatu_ gives Zen a utopian vision of a world of love and harmony created by egoless _prajna_ and compassion. This utopian vision has two functions:

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[38] _Ibid_., p. 15

[39] _Ibid_., p. 16.

[40] _Ibid_.

> To affirm the reforming activities for the welfare of all mankind, and to criticize the ego-centeredness hidden even in those activities of good intention. So in the Dharma-dhatu, not only the logic of peace and that of harmony but also peace of mind and that of the world are completely unified.[41]

In this scheme the two types of Anjin become complementary, the transcendent sense of peace of mind is included in the peace of mind expressing itself in the everyday world as the attitude to hold oneself in adversity, while devoting oneself to creating the world of peace and happiness. This

> enables one to find it worth living in the vital tension between the reformation of the world and the contemplation and realization of Dharma-dhatu. . .peace of mind reveals and confirms itself in the act of constructing a new world through the dialogic tension of the Loka-dhatu in time and the Dharma-dhatu in eternity.[42]

When we keep in mind Zen's dual perspective with a stress on the absolute viewpoint as paramount, we can resolve some of the difficulties in understanding some of their statements about morality. From the perspective of the world of spirit, of Prajna-intuition good and evil distinctions are irrelevant and morality is meaningless. There is no dualism, no character to improve, and no positions to be taken in the world of spirit being referred to. Zen is not antinomian but is attempting to establish the existence of the world of spirit so that one may freely use morality as an instrument for free and creative living. Not encapsulated by the everyday world, one may see the everyday world at the same time as a manifestation of the world of spirit. Before enlightenment one tends to see behavior as good or bad interpreted in an absolute way. After enlightenment, behavior is seen to be neither good nor bad absolutely, but still so relatively. One may come to this insight intellectually without enlightenment but it is a matter of experiencing all the nuances of this insight.

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[41] Ibid., p. 17.

[42] Ibid., p. 18.

This approach gives a special perspective to Zen social ethics which characterizes a religious ethic and makes it different from the ethics of the everyday world. Zen social ethics intermediates between the Dharma-dhatu and the Loka-dhatu, it contains both a relative and an absolute viewpoint simultaneously in a paradoxical identity as it views history. Zen also sees the source of power and ethical vision in Buddha-nature, and the world of spirit, rather than in the ego and the world of everyday which are to be transformed. Later in this chapter we shall discuss the problematic areas in Zen's ethics if it is to develop in the directions Ichikawa suggests.

The Zen-man, the Bodhisattva, lives the Truth. The Zen-man lives an integral life, integrating reason and intuition, the finite and the infinite, the relative and the absolute. Zen makes life an art. "The truth of Zen. . . turns one's humdrum life, a life of monotonous, uninspiring commonplaces, into one of art, full of genuine inner creativity."[43] As we saw in the last chapter Zen training is very similar to the training of the artist whether the fine arts or the martial arts. By looking at the training of an archer or swordsman, we can gain further insight into what living the Truth means and how one arrives at this goal.

The difference between the "instinctive unconscious" and the highly "trained" unconscious is a major distinction in the Zen perspective on the development of consciousness in a person. The child is born with a unitive consciousness and spontaneously relates to the world with a oneness of body and mind in enactive knowledge. Spontaneous sensory activity has its source in the Unborn, the cosmic Unconscious.[44] This activity is not conscious and is the "instinctive unconscious" operating through human life but as yet not consciously so and merely instinctively as in animal behavior. The activity of our lives only really takes on meaning when we can consciously refer it to the cosmic Unconscious as its source. This is what it means to be a mature person, one who is consciously Unconscious.

However, to become a mature person requires the development of all levels of consciousness and representation. The levels of symbolic consciousness and conceptual consciousness and representation must also be developed. Once symbolic consciousness and conceptual consciousness and skills are developed one can consciously rediscover their source in the cosmic Unconscious. I say rediscover because in developing the symbolic and conceptual levels, one also develops an ego-identity and the mistake of attributing everything to the ego as the source of one's identity, power and consciousness. As

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[43] D.T. Suzuki, et. al., Zen Buddhism and Psychoanalysis, p. 17.

[44] Ibid., p. 19.

> intellectual development takes place, as we grow up, the sense-domain is invaded by intellect and the naiveté of sense-experience is lost. . .simple biological needs are contaminated by egocentric interests.[45]

The "trained unconscious" of the mature person is the unselfconscious utilization of all levels of consciousness developed since infancy in conjunction with the cosmic Unconscious. Suzuki says,

> What belongs to the latter (the mature man) is the trained unconscious in which all the conscious experiences he has gone through since infancy are incorporated as constituting his whole being.[46]

The "trained unconscious" is the conscious reintegration of the unitive, holistic consciousness into one's living. This requires one to open one's consciousness beyond ego-identity and beyond everyday consciousness. To do that requires that one be liberated from ego-identity, its defenses and emotional attachments. One must be able to quiet the rational mind and overcome "the interference of the conscious mind predominated by intellection." In sum, Suzuki says,

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[45] Ibid., pp. 19-20.

[46] Ibid., p. 19.

> The mature man is now asked by Zen to cleanse himself of his affective contamination and also to free himself of the intellectual conscious interference if he sincerely wishes to realize a life of freedom and spontaneity where such disturbing feelings as fear, anxiety, or insecurity have no room to assail him.[47]

The "trained unconscious" is unselfconscious, egoless activity integrating all levels of knowledge and consciousness, enactive, symbolic and conceptual. Within the enactive consciousness which takes a predominance in the living of the Truth, the Unconscious is the experience of the body/mind unity and access to levels of intuitive knowledge including the parapsychological. The cultural filters of everyday reality are relaxed. Symbolic consciousness and representation, and the paradoxical logic of mystical reality can operate in conjunction with an enactive awareness of a wholeness and totality. Spotlight consciousness and the knowledge acquired by the rational mind recedes into the background and floodlight consciousness operates, integrating unselfconsciously the knowledge of rational training. Thus, in the case of the swordsman,

> as soon as he takes up the sword his technical proficiency, together with his consciousness of the entire situation, recede into the background, and his trained unconscious begins to play its part to the fullest extent. The sword is wielded as if had a soul in itself.[48]

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[47] _Ibid_., p. 20.

[48] _Ibid_., p. 19.

The chief concern of the swordsman is a fluid sense of self and experience uninterrupted by or biased by ego-identity consciousness in the way of affective contamination, such as ego-anxiety, the cognitive filtering of defense mechanisms, or hesitant rational deliberation about the next move. Keeping

> the mind always in the state of 'flowing,' . . .when it stops anywhere that means the flow is interrupted and it is this interruption that is injurious to the well-being of the mind. In the case of the swordsman, it means death. The affective taint darkens the mirror of man's primary _prajna_, and the intellectual deliberation obstructs its native activity.[49]

The samurai in this state of awareness develops a "sixth sense or a sort of telepathy," he is often sensitive "to another's presence before ordinary sensory awareness is possible."[50] Discussing the possibility of telepathy, Suzuki says:

> I do not know if this sense could be called a sixth sense or a sort of telepathy and therefore a subject for parapsychology so-called. One thing at least I wish to mention is that philosophers of swordplay ascribe this sense acquired by the swordsman to the working of the unconscious which is awakened when he attains a state of selflessness, of no-mind. They would say that when the man is trained to the highest degree of the art he has no more of the ordinary relative consciousness in which he realizes that he is engaged in the struggle for life and death, and that when this training takes effect his mind is like a mirror on which every thought that would be moving in the opponent's mind is reflected and he knows at once where and how to strike the opponent. (To be exact, this is not knowledge but an intuition taking place in the unconscious.) . . .The race or the

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[49] _Ibid_., p. 20.

[50] _Ibid_., p. 21.

> battle of swordsmanship is not to the swiftest or to the strongest or to the most skillful, but to the one whose mind is pure and selfless.[51]

Note that this state also "avails itself of all the technical skill acquired consciously."[52] Also note that the "telepathic intuition is a psychological phenomenon and not the Unconscious."[53] The Unconscious is beyond dualistic consciousness, including a telepathic consciousness.

Eugen Herrigel's Zen in the Art of Archery[54] gives us a beautiful account of how he was trained to be able to attain the state of no-mind. It is a good account to use to show the very important role that symbolic consciousness and representation have in this training program. The verbal instruction often consits of very vivid imagery and very poetic language. The master is also a very important role model. Herrigel says, "Demonstration, example; intuition, imitation--that is the fundamental relationship of instructor to pupil. . ."[55]

To give Herrigel an idea, image of egolessness and nonreflective action the master says:

> You must hold the drawn bowstring. . .like a little child

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[51] Ibid., p. 22.

[52] Ibid.

[53] Ibid., p. 23.

[54] Eugen Herrigel, Zen in the Art of Archery (New York: McGraw-Hill Book Co., 1964).

[55] Ibid., p. 62.

> holding the proffered finger. It grips it so firmly that one marvels at the strength of the tiny fist. And when it lets the finger go, there is not the slightest jerk. Do you know why? Because a child doesn't think: I will now let go of the finger in order to grasp this other thing. Completely unselfconsciously, without purpose, it turns from one to the other, and we would say that it was playing with the things, were it not equally true that the things are playing with the child.[56]

On another occasion the master says one's hand should release the string and "burst open like the skin of a ripe fruit."[57]

During the training program intellectual questioning and analysis are totally avoided. In the beginning nothing more is required of the student

> than that he should consciously copy what the teacher shows him, shunning long-winded instructions and explanations, the latter contents himself with perfunctory commands and does not reckon on any questions from the pupil.[58]

The rationale for successive steps becomes clear after one has gone beyond the instructions and experienced what they were pointing to. The primary teaching program involves a dialectic between the enactive and symbolic levels of consciousness and representation.

Letting-go of ego-consciousness and thinking is very difficult and frustrating. Again the master draws upon nature imagery for examples of naturalness and spontaneity to be imitated by the archer. He says:

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[56] *Ibid.*, p. 49.

[57] *Ibid.*, p. 50.

[58] *Ibid.*, p. 63.

> You only feel it because you haven't really let go of yourself. It is all so simple. You can learn from an ordinary bamboo leaf what ought to happen. It bends lower and lower under the weight of snow. Suddenly the snow slips to the ground without the leaf having stirred. Stay like that at the point of highest tension until the shot falls from you. So, indeed, it is: when the tension is fulfilled, the shot *must* fall, it must fall from the archer like snow from a bamboo leaf, before he even thinks it.[59]

We should recall at this point that training in swordsmanship or archery as such is not to attain enlightenment. Such training brings one to a state of no-mind and selflessness but does not necessarily bring one to *prajna* intuition and compassion. The *samadhi* is limited to engagement in the art; Zen's goal is to make one whole life an art. This requires "a fundamental awakening which will completely change his personality and life."[60] Training in archery and swordsmanship are training in *samadhi* which Zen teaches and emphatically encourages. However, recall the words of Shibayama:

> Training in Zen aims to bring about a fundamental change in the whole personality, by which one attains realization (which is called satori) and lives a new Zen life as a new man. Zen maintains that this experience of attaining religious personality is essential. It is therefore basically different from forgetfulness of oneself in an art or skill, which covers only one special aspect of one's life. Let me repeat: the ultimate aim of Zen is to accomplish a completely new religious personality by the satori experience, and to live Zen at every moment. Without this fundamental experience,

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[59] *Ibid*., p. 71.

[60] Shibayama, *Zen Comments on the Mumonkan*, p. 76.

UMI

> whatever special skill or psyche one may have, it is not Zen at all.[61]

In general Zen's major weakness as a social ethic is that it is a privatization of religion, focusing on the individual and intrapsychic, and uncritical of the social aspects of both individual and social identity. Zen calls us to the uniqueness and universality of the _satori_ experience and its transformative effects. Zen brings our attention to a utopian vision of _prajna_ and the motivating power of _karuna_ but is naive in its understanding of the social nature of man and reality. Though Zen appreciates the oneness of _nirvana_ and _samsara_, it is uncritical of the inevitable ideological embodiment of _nirvana_ in _samsara_ and leaves itself open to modern socio-political ideologies in an uncritical and uncontrolled manner. Zen gives us access to the world of spirit, a deep spirituality and the key to integral living but fails to make a psychological integration of body and mind into a social integration of person and society as a whole.

In his preliminary conceptions of a Zen social ethics, Ichikawa, as well as other contemporary Buddhists, is aware of the problems involved in developing an effective social ethics in Zen. The ideological biases of mass media and the information explosion complicates the moral decision process a hundred-fold. Zen can no longer rely on intuitive judgments alone. Compassionate selflessness gives a kind of knowledge that is above all reasoning, but discernment is necessary on both the intuitive and discursive levels. The intellectual elements of discursive reasoning and conceptual understanding cannot be excluded from the process of moral reasoning, even though the discernment of the heart may be needed to make the ultimate choice in difficult decisions. Ichikawa recognizes the importance of co-operating with the social sciences, otherwise "religious ethics is liable to fall into conventional opportunism."[62]

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[61] _Ibid_.

Zen's paramount reality is the world of spirit and anatta, but Zen cannot avoid assuming an ideological stance in the world of everyday, and individuals must choose one role or another as "right livlihood." Zen must become critical of its ideological position and the roles individuals assume in the world of everyday.

As with any religious tradition, Zen has the problems of applying the logic of the spiritual world to the world of everyday. The law of harmony and interpenetration of the world of spirit cannot be directly applied to the everyday world and its logic. There is the problem of non-violence as the only way of cutting off a vicious circle of violence and the question of violence in critical situations of self-defense.[63] The law of interpenetration does not apply hori-

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[62] Ichikawa, "The Problem of 'Anjin' (Peace of Mind)," p. 16.

[63] Ibid., p. 18.

UMI

zontally on the plane of discrimination but vertically between the plane of discrimination and the sphere of non-discrimination.[64]

Zen has the potentiality of being a revolutionary force and having a philosophy of perpetual revolution. Zen's utopian vision, power and motivation are rooted in the world of spirit. Thus, Zen has the roots and main force of a revolutionary commitment outside the socio-political realm. The ideal of the Bodhisattva as a warm, open, spontaneous and loving person is very attractive, but how much more charismatic a figure he would be if he were also a social critic and prophet.

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[64] Ichikawa, "A Preliminary Conception of Zen Social Ethics." p. 27.

pro - con . . .plane of discrimination
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con - pro . . .plane of non-discrimination

III

CHRISTIANITY AND MYSTICISM

Chapter 1

INTRODUCTION

ZEN AND CHRISTIAN MYSTICISM: PRACTICAL MYSTICISM

Modern Times and Practical Mysticism

Our time is characterized by a return to experience, to nature, to the roots of the socially constructed reality we live in. Contact with Reality, with Being is the essence of the mystical tradition East and West. Modern man has lost his spiritual roots and the mystical tradition has something to say to him. This is why mysticism is the focal point of this trialogue between Zen, Christianity and the human sciences. It is important for modern man to come to a renewed appreciation and understanding of the mystical tradition and the path of the mystic.

Mysticism is not for a select few. It is potentially available to all. It is not withdrawing to another world but entering this world and present experience more deeply, more intimately.

The inspiration for the title "Practical Mysticism" came from my own convictions and is well supported by the mystical traditions of the East and the West with which we are dealing:

> . . .Mystics are men who are completely practical. They are not visionaries whose souls are too absorbed in dream-like thoughts to be bothered with things of the world. The belief that mystics are dreamers or stargazers is wrong. . .If mysticism is genuine, it must be practical and should be expressed in our daily life.[1]
>
> D. T. Suzuki

> . . .Practical Mysticism--means nothing if the attitude and the discipline which it recommends be adapted to fair weather alone: if the principles for which it stands break down when subjected to the pressure of events, and cannot be reconciled with the sterner duties of the natural life. To accept this position is to reduce mysticism to the status of a spiritual plaything.[2]
>
> E. Underhill

Evelyn Underhill wrote the above quote as part of her preface to her book, Practical Mysticism. She wrote her book during a time of peace but when it came time to publish it the First World War had begun and she hesitated about publishing it. Her surface reaction and a general surface reaction of the public would be to see the book as pious idealism. When she thought more deeply she became convinced that it was an important time to write about mysticism and that contemplation has an especially important place during a time of anguish and turmoil. We are not engaged in a world war at present but it is a time of turmoil and rapid cultural upheaval. During such times as these, people have always looked for an anchoring place where they can weather the storm. Many see the contemporary interest in the occult and mysticism as a quest for an anchor and what better place can one anchor oneself than in the "ground of being."

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[1] D.T. Suzuki, Essays on Zen Buddhism, second series (London: Rider, 1958).

[2] Evelyn Underhill, Practical Mysticism (New York: E.P. Dutton and Co., 1943), p. viii.

Several contemporary trends in theology are looking to the mystical tradition for an anchoring place from which one can deal with the need for social change and with the pluralism brought about by an increasing awareness of interdependence along with fears of mutual exploitation within the global village.

In the nuclear age the issue of death is rapidly rising into the consciousness of modern man. America has been a death-denying culture and the myth of eternal youth is beginning to shatter. The dark side of life, America's shaddow side is beginning to emerge into consciousness. A new confrontation with death is taking place with centers for death education, courses, workshops and books rapidly proliferating. A new theology of death and dying is needed which goes to the center of the Paschal Mystery found in the mystical experience of death and rebirth.

The myth of activism is also breaking down. Americans are seeking moments of peace and tranquility, the freedom to waste time on themselves, the ability to relax and even to sleep restfully. One cannot be pragmatic and utilitarian at every moment. The heresy of activism has ruined the spiritual life of many people. One needs an interior life while one devotes oneself to God's work in the world. The mystics see the futility and hollowness of activity which does not flow from the inner depths of one's being. The themes in contemporary writing on prayer find their fullness in the mystic and the mystical path. There is a need to discover one's true self and an openenss to the Spirit within. We need a spirituality of being, of B-cognition, B-motivation and communion and not a pseudo-spirituality of activism, of D-cognition, of D-motivation and alienation.

"The contemplative life is our greatest and most immediate political and intellectual need."[3] This quote is the sub-caption of an article by James V. Schall and it reflects the awareness of some of those involved in the world of politics for a spiritual anchor and deep spiritual roots to sustain a life of political activism. The Mystical and Political Dimension of the Christian Faith is a book composed of articles by South American liberation theologians who are also looking for roots and spiritual sustenance in the mystical tradition as well as correct a falsely privatized understanding of the mystical tradition.[4] The spiritual life is not merely a withdrawal from action and involvement in the world. Contemplation in action should be a goal for all Christians in the world, One's direct relationship with God is the essential factor in all Christian living.

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[3] James V. Schall, "The University, the Monastery and the City," Commonweal (April 7, 1972), p. 105.

[4] Claude Geffre and Gustavo Guttierez, eds., The Mystical and Political Dimension of the Christian Faith (New York: Herder and Herder, 1971).

Christian living in our day more and more requires that we become mystics who have an existential relationship with God. Karl Rahner says, ". . .the devout Christian of the future will either be a 'mystic,' one who has 'experienced' something, or he will cease to be anything at all."[5]

Many contemporary Christians see mysticism as inaccessible and only for a select few. They do not understand the simplicity and nakedness of the mystical experience. A theology of mysticism is needed which will open people to the graces of encounter God is waiting to give us. Mysticism, deep conversion or metanoia are rare because people are not challenged to risk themselves in the ultimate surrender to God in life. Merton says:

> It is a pity that this metanoia is so rare. . .It is a divine gift. But if the gift be rare, it is not because of any niggardliness on the part of an infinitely liberal God. It is because of our fear, our blindness, our ignorance, our hatred of risk. For after all, in order to make this leap out of ourselves we have to be willing to let go of everything that is our own--all our own plans, all our own hesitations, all our own judgments. That does not mean that we give up thinking and acting: but that we are ready for any change that God's action may make in our lives.[6]

Karl Rahner also makes a plea for a theology of mysticism which will make the core of Christian living available to everyone. He says:

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[5] Karl Rahner, Theological Investigations vol. 7 (New York: Herder and Herder, 1971), p. 15.

[6] Thomas Merton, "Spirit in Bondage," in Religion for a New Generation, J. Needleman et. al., eds., (New York: Macmillan Co., 1973), p. 319.

> Not it must be admitted that if we are to have the courage to enter upon a direct relationship with God in his ineffability, to accept that our devotion must, in this sense, be cut down to the bare essentials and to accept, furthermore, the silent self-bestowal of God as the true mystery of our own existence, then we do need to do something more than merely to take up a given rational attitude to the speculative problems of the divine, and to respond in merely doctrinal terms to the teaching of Christianity. We do need to work out a certain theology of mysticism, a mysticism that leads to a religious experience which indeed many suppose that they could never discover in themselves, a theology of mysticism which can be imparted in such a way that each one can become his own teacher of mysticism.[7]

An interaction between Zen and Chrisian mysticism on the themes of death, activism versus contemplation in action, contemplation and liberation theology, and the setting forth of the mystical path in its simplicity will clarify the agreements, differences, complementarities and interdimensional nature of both spiritual traditions.

Both traditions call for:an inner rebirth (Jn. 3:3; Gal. 6:15; Phil. 3:13-14); for the need for knowledge of the self (I Cor. 3:16; II Cor. 3:3); for a direct approach to the divine (Jn. 4:23). Victory over death is another common endeavor.

The role of the Spirit and a personal dialogue with God in history is a problematic area for dialogue and a topic for clarification through difference. It is an area in which Zen can help us by challenging our understanding of personal relationship and a personal God. Christianity may be able to clarify for Zen the benefits of spiritual discernment in the world of everyday.

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[7] Rahner, p. 14.

As for contemplation, politics and liberation theology, Christianity can learn about the unity of action and contemplation from Zen, and Christianity may be able to help Zen to make up its mind about how to relate to the world of everyday more effectively, and to take history more seriously.

Mysticism and Spiritual Theology

The early Fathers of the Church used the word "contemplation" rather than mysticism. The word "mystic" was originally used in connection with the Greek mysteries. The Christian use of the word is due to the writer now known as pseudo-Dionysius, probably of the fifth century, who gave the title "Mystical Theology" to the little treatise that was the first formulation of a doctrine on the subject. The concept referred to an immediate and experiential knowledge of God. Although the treatise was translated into Latin and was well known in the West, the old word "contemplation" held its ground. "Mystical" was not a current term until the latter Middle Ages and "mysticism" is a modern word. Thus in the writings of St. Augustine, St. Gregory and St. Bernard as well as some modern writers such as Thomas Merton, the term "contemplation" is used.

In the early Western mystical tradition of St. Augustine, St. Gregory and St. Bernard, the highest act of contemplation brought a revelation of light, knowledge and fullness. Their mysticism was "pre-Dionysian" and did not focus on the negative path of darkness of St. John of the Cross and Eckhart who were influenced by pseudo-Dionysius. It was also "pre-Scholastic" in the sense that they made no attempt at any systematic presentation of their teaching as St. John of the Cross and St. Teresa of Avila did centuries later. There was also a lack of extraordinary phenomena such as visions, locutions or raptures and trances. Their approach to their experiences was not heavily philosophical.[8] Writing about the mysticism of this period Dom Butler says:

> Mysticism as such has nothing to say to philosophy: some mystics, like some other people, have held philosophies, and of all kinds--Platonism, pantheism, scholasticism, idealism; --but most mystics, like most other people, have been devoid of anything that deserves the name of philosophy. For like religion, mysticism is not the privilege of the intellectual, but is within the reach of the poor and unlearned and the little ones of Christ; and without any doubt it is most commonly and most successfully cultivated by those who know not its name. Even masters in mysticism, as St. Gregory, St. Bernard, St. Francis, St. Teresa, cannot properly be said to have belonged to any philosophical school. Mysticism finds its working expression not in intellectual speculation, but in prayer.[9]

Butler highlights the availability of mystical experiences to all classes of people and that mysticism is not philosophy but an experience and a way of being. Of course he admits that there can be a philosophy of mysticism. But Dom Butler wishes to bring us back to the "simple, practical mysticism" of these early centuries before it became complicated by philosophies, extraordinary phenomena and made an elitist endeavor.

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[8] E. Cuthbert Butler, Western Mysticism: Neglected Chapters in the History of Religion (London: Constable and Co., 1922), pp. 179-185.

[9] *Ibid.*, p. 198.

> It is fact to be deplored that devout souls are apt to be frightened of mysticism by the presentations commonly made of it nowadays, whereby it is almost identified with a quasi-miraculous state of visions, revelations, and extraordinary favours frequently affecting the body; . . .Yet it was the standard teaching in the Catholic ages down to modern times that contemplation is the natural term of a spiritual life seriously lived, and is a thing to be desired, aspired to, aimed at, and not infrequently attained by devout souls.[10]

Mysticism and the phenomenological descriptions of the mystics should be distinguished from spiritual theology or philosophical attempts to conceptualize or systematize mystical experience and the mystical path. Mystical experience is rooted in man's capacity for unitive, enactive knowledge and consciousness which is essentially ineffable and pre-conceptual. The heart of religion is not in discursive thought and conceptualization but in enacted truth experienced in a holistic way. The primary language of mystical experience is symbol and myth which brings interaction and some integration between the levels of consciousness within human life. Consequently, the language of the mystics is symbolic and often a phenomenology of spiritual experience not to be taken literally. Mystical knowledge is in continuity with human ways of knowing and thus in a sense natural but it is not necessarily ordinary in a society or culture which gives no validity to such knowledge or way of knowing.

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[10] *Ibid*., p. 192.

Spiritual theology or mystical theology should never assume a position of superior wisdom. Theology is derivative and secondary to the experience and the symbols and myths which give completion to experience. One must be careful to distinguish phenomenological and symbolic statements about mystical experience from theological and philosophical interpretations. Some mystics such as St. John of the Cross are adept at both types of representation. When mystics speak of total union and absorption in God and than speak of the distinction between themselves and God, they are not contradicting themselves but speaking from two levels of discourse and consciousness. Theological formulation should serve to protect the experience and return us to symbol and its primary expression. William Johnston has made a plea that Christian spirituality be recognized as a discipline in its own right and be free to articulate spiritual experience with its own symbolic, paradoxical language without the threat of being called a heretic by systematic theologians. This is especially important for effective dialogue with Zen Buddhism.[11]

In setting forth a definition of mysticism for our comparative endeavors it is important to respect both the universality and particularity of every mystical tradition.

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[11] William Johnston,"Dialogue with Zen," Concilium vol. 49 (New York: Paulist Press, 1969), pp. 151-152.

It is also important to define mysticism at its various levels of representation: phenomenological, philosophical and theological.[12] The mystical experience is ultimately ineffable, beyond language and is the "interreligious space" or common core of the mystical tradition. It is here that we have the universality of mystical experience. But every mystical tradition finds its expression in some particular linguistic framework. The symbols and myths used may have common archetypal similarities but their full interpretation in a theological and philosophical system gives each tradition a particularism which cannot be ignored.

Phenomenologically mystical experience has been characterized as: unitive, extrovertive or introvertive, having a deeply felt positive mood, a sense of the sacred, a sense of objectivity, paradoxical in nature, ineffable, transient (at least in initial experiences until it becomes part of a plateau experience), bringing positive changes in personality and behavior. Such phenomenological data gives us raw material for philosophical and theological reflection as well as practical knowledge for spiritual direction.

Philosophically the best definition for our purpose is the holistic, simple intuition of the truth. Intuitive wisdom is the culmination of mystical experience in Zen and Christianity. Wisdom is a common endeavor of all true seekers. True Wisdom is the gift of gifts which brings new life, love and leads one through the dark winding ways of the mystical path:

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[12] The inspiration for this three-fold approach to defining mysticism is William Johnston, The Still Point (New York: Harper and Row, 1970), pp. 144-145.

Wisdom instructs her children
    and admonishes those who seek her.
He who loves her loves life;
    those who seek her out win her favor.
He who holds her fast inherits glory;
    wherever he dwells, the Lord bestows blessings.
Those who serve her serve the Holy One;
    those who love her the Lord loves.
He who obeys her judges nations;
    he who hearkens to her dwells in her inmost chambers.
If one trusts her, he will possess her;
    his descendents too will inherit her.
She walks with him as a stranger,
    and at first she puts him to the test;
Fear and dread she brings upon him
    and tries him with her discipline;
Wither her precepts she puts him to the proof.
    until his heart is fully with her.
Then she comes back to bring him happiness
    and reveal her secrets to him.
Sirach 4:11-18

Theologically, Christian mystical experience has a uniqueness and particularity all its own. Christian mysticism is Christocentric, Trinitarian and Incarnational. The "Living Flame of Love" burns within the heart of every Christian mystic and it is through this flame of love that they are ultimately consumed into a divine union.

A word should also be said about "false mysticism."[13] There is the danger of utilizing spiritual techniques in order to obtain the by-products or side-effects of the mystical path for egocentric and purely utilitarian goals. One may meditate and use a spiritual means for psychological goals which are secondary and by-products of the mystical path.

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[13] *Ibid.*, p. 148.

For this reason, achieving some of the psychological benefits of meditation (e.g., through T.M. or zazen) are not absolute criteria for progress along the spiritual path for one's intentions may be purely egocentric and utilitarian. Persons who follow the mystical path are cautioned not to be tempted to use psychic gifts or powers of any kind for self-aggrandizement but to see them as merely by-products to be left behind and not craved or clung to lest you lose all. This is not to say that some of the by-products such as psychic integration and the healing of past emotional experiences are not to be appreciated as secondary benefits in one's quest for union with God.

In the Christian tradition, spiritual theology is a normative science that formulates the development of the spiritual life. It is usually sub-divided into ascetical and mystical theology. Ascetical theology (Gk.: askein: personal effort, physical and mental training) is everything a person does which helps him with the aid of grace toward spiritual perfection. Mystical theology is the study of the action of the Holy Spirit through His gifts and especially in the passive purification and interior illuminations which occur. There are two classifications of mystical phenomena within the tradition: concomitant mystical phenomena or those internal and external manifestations that ordinarily proceed from the authentic mystical activity of a person (e.g., an intuition of God, an experimental knowledge of God, passive purification of the senses), and charismatic mystical phenomena or the extraordinary graces, charisms, or miracles that sometimes accompany mystical activity but are not essentially related to the mystical path as such (e.g., visions, bilocation, locutions, reading of hearts).

The prophetical and mystical are two broad streams of spirituality which have been differentiated many centuries ago. Christianity has been considered a prophetic religion. However, the prophetic experience is not really essentially different from the mystical experience. Granted that we see "each favoring contrasting mythological patterns and images, each orienting itself around opposing symbolic motifs, and each producing distinctively different ontologies and epistemologies."[14] This polarity may resolve itself in the ambiguity and ambivalence of an experience of the Sacred. M. Conrad Hyers suggests this differentiation may be based on the paradoxical nature of mystical experience as _mysterium tremendum et fascinans_.[15] God experienced as _mysterium tremendum_ is the fearsome mystery from which one recoils as from an alien other. The _mysterium tremendum_ becomes the focal point for the prophetic experience, an experience of distance and given an emphasis of ontological and epistemological discontinuity between Creator and creature. In an experience of an absolute difference, an abyss, absolute dependence, the individual feels as nothing, empty and unholy in contrast.

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[14] M. Conrad Hyers, "Prophet and Mystic: Toward a Phenomenological Foundation for a World Ecumenicity," _Cross Currents_ vol. 20 (Fall, 1970), p. 436.

[15] _Ibid_.

UMI

Thus one has humility and faith, trust and obedience, praise and thanksgiving before the all-sufficiency of the divine Other. The aspect of mysterium fascinans becomes subordinate. This is the prophetic paradigm. On the other hand, the mystic is caught up by a profound unity and with being drawn by a wondrous, fascinating mystery, mysterium fascinans. The focal point for the mystic is the mystical experience of union or vision of oneness. Thus, the mystic gives an ontological and epistemological stress on identity and subordinates the aspect of tremendum. The mystical and prophetic interpenetrate and historical circumstances bring one or the other forward as the defining paradigm for one's experience.

While this presentation is not a manual of mystical theology, which was the literary form in which many Catholic clergy learned about mysticism up until the 60's, I do not want to make the same mistakes of those manuals and I hope this presentation will be a corrective to those manuals. This is not to say that they do not have any assets; they do and I shall be utilizing the huge amount of descriptive data amassed in them.

A manual approach which becomes too rationalistic takes the mystery out of mysticism and a sense of mystery is urgently needed in modern theology. Professor John Macquarrie says:

> In recent years, mystery and transcendence have been de-emphasized both in theology and in liturgical change.

> The extreme manifestations of this have been 'religionless' Christianity and "death of God" theology. It has been assumed that contemporary man has lost any feeling for the holy, so that, if Christianity is still to be relevant, it must be reduced to 'clear and distinct ideas,' that is to say, to the dimensions of the historical and ethical, shedding its nonrational numinous characteristics.[16]

Mysticism cannot survive in a world view in which mystery has been abandoned. The manual approach is a manifestation of the rationalism and empiricism of the times. Loss of touch with the body, the unconscious being and unconsciousness links between humans are the prices paid for the over-development of conceptual consciousness and representation relative to the other modes of consciousness. Conceptual representation develops to some extent at the expense of enactive and symbolic consciousness and tends to impoverish them. When theology is considered as a superior wisdom to the experience of the nonrational and numinous you have a spiritual positivism which cuts one off from the inner springs of religious life and consciousness. Spiritual theology requires a symbolic and phenomenological language and should present a system of training which brings one back to the experiential base out of which these symbols arise. We need a reappropriation of mystical consciousness while at the same time maintaining the achievements of conceptual consciousness and representation. It is just as dangerous to become anti-intellectual and to look on the critical capacities of reason with disdain.

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[16] As quoted by Keith J. Egan, "The Prospects of the Contemporary Mystical Movement: A Critique of Mystical Theology," Review for Religious vol. 34, #6 (November, 1975), p. 904.

Another characteristic of past mystical theology borrowed from modern culture is its individualism and privatism. Stressing a vertical "God and me" spirituality any sense of the corporate and ecclesial nature of true Christian mysticism is lost. Also, a cultural emphasis on the existential, transcendent and personalistic character of experience has led to a privatistic interpretation of much of Christian doctrine as well as mystical experience.[17] The polarity of person and society has to be balanced if one is to be true to human experience in its wholeness and integrity. Mystical experience and the mystical path require a corporate context. Moreover, authentic Christian mystical experience itself is communal and Trinitarian.

Mysticism and the mystical path cannot be isolated from the wholeness of life nor from the other areas of theological specialization if it is to achieve its integrity and fullness in Christianity. Over-specialization and differentiation within the science of theology has destroyed any sense of the integral unity of daily life. Moral theology and systematic theology need to find their roots once again in mystical experience. Mystical theology needs to dialogue with moral, biblical, systematic and historical theology. Too often in the past each area has passed judgment on the others without engaging in dialogue.

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[17] The concept "privatizing" of doctrine and the necessity of "deprivatizing" Christian doctrine was introduced in Catholic theology by John Baptist Metz, cf.: "The Church's Social Function in the Light of a 'Political Theology,'" *Concilium* vol. 36 (New York: Paulist Press, 1968), pp. 3-18.

Zen and Christianity

Like Zen's emphasis on the enlightenment experience and zazen the Apostolic Fathers placed their emphasis on the contemplative experience and prayer as the means. Like Zen, the Apostolic Fathers also pointed toward an experience which was beyond philosophy, although various philosophical systems may be used in interpreting this experience. Like Zen, the Apostolic Fathers presented a mysticism which was simple, practical, and for everyone. Zen can help us reappropriate this understanding of mysticism. Zen also appreciates an existential view of life which is so much a part of modern culture.

Zen can help us remove the barriers of concepts, casuistry, images and reasoning which we have constructed between ourselves and experience. Zen is primarily a spirituality and only secondarily a theology. It is a path to wisdom. Zen uses language which is phenomenological and descriptive. The language is calculated to lead persons to an experience rather than to tell them the nature of reality. Finally, Zen can help us with psychophysiological principles which can facilitate our return to the basic spiritual experience. The manuals of mystical theology are very good at giving interpretations and descriptions of various states and stages of mystical experience, but did not provide much infor-

UMI

mation about the psychophysiological disciplines which dispose one to non-discursive prayer and the gifts of mystical prayer. It is important to realize the influence of posture, breathing, attention and cognition (or noncognition) on meditation if we are to open ourselves to the world of Spirit. Christianity is not devoid of psychophysiological principles but we have not paid attention to them. On the principle of the interdimensionality of spiritualities, Zen can help us rediscover our own principles and give us some new ones.

On the prophetic and social aspects of mysticism Zen and Christianity may learn from one another by contrast. However, Zen does stress the place of the Sangha and the Three Jewels as a social context of spiritual transformation.

Eastern Orthodox and Western Christianity

Eastern Orthodox and Western Christianity exemplify two complementary traditions of mysticism and spirituality in Christianity. The two traditions are present in both East and West, and both East and West have much in common but Eastern Orthodox Christianity and Western Christianity also developed characteristic features which identify the two traditions in a complementary contrast.

In the Western mystical tradition two different but complementary approaches arose: one is called the way of affirmation (*via affirmationis*) and the other the way of negation (*via negationis*). These two reflect the paradox of our encounter with God and knowledge of God. We can say everything and nothing about God. Positive theology emphasizes the fact that we can speak about God and negative theology emphasizes the fact that God is beyond all human comprehension. Western mystical theology tends to begin with the human person created in God's image and endeavors to work out an understanding of God by discovering in God what we find in the person created in His image.

The early Western mystical tradition of Augustine, Gregory and Bernard was characterized by the way of affirmation. It was a cataphatic tradition with a positive theology. Later, under the dominant influence of Dionysius and the author of the Cloud of Unknowing, Western mysticism began to stress the way of negation, the apophatic tradition with a negative theology. The central focus of the West has been justification by faith, grace, nature or merit all centering around the Cross. Ecstasy is given greater prominence than in the East. One phase of the inner life is called the "Dark Night of the Soul," a state of darkness and dereliction. It was often regarded as a necessary state but not universally so. A purification process is essential to the spiritual path of the East and the West but each has a different way of articulating its dynamics. The West also emphasized the imitation of Christ as the way to perfection and union with God.

The Eastern Orthodox mystical tradition has the opposite but complementary starting point to the West's. The West sought to know God by starting from man created in His image; the East starts with revelation and the idea of God in whose image man has been made and seeks to define the true

UMI

nature of man. In the East the cataphatic and apophatic come together. The Eastern mystical tradition stresses the apophatic but it is not just negation. It is a negation of one's human efforts to understand God so that one may be open to the infusion of knowledge from God and His gifts of the Spirit. Encounter with Light as in the Transfiguration of Jesus is a central symbol. The East has a well developed theology of the Spirit and a stress on community in the Spirit. They have an almost exaggerated kenoticism or stress on self-emptying. They are strongly antidualist and stress the body/mind unity. They reject any angelism and see spiritual joy as transforming the body. The body is seen as important in meditation. The transfiguration of Christ is stressed and the process of deification is fundamental to Orthodox mysticism.

Of course, both the cataphatic and the apophatic approaches are inadequate for God is above both all human affirmation and all human negation. However, of the two the apophatic theology is less deficient because one comes nearer the truth in saying what God is not than in trying to say what He is. The Eastern Orthodox tradition goes beyond the apophatic to the higher way of saying nothing at all but to "rest" in a way of "quietness" or "repose" (hesychia) in the presence of God. The hesychast method at the heart of Orthodox mysticism is the Jesus prayer accompanied by a breathing technique. This simple way is a way for all beginners and the advanced. Thus we see in the Eastern Church a psychophysiological awareness and a physical method.

These two traditions are interdimensional aspects of both Eastern Orthodox mysticism and Western Mysticism. Today, Western Christianity is being awakened to its own mystical tradition and especially to a theology of the Spirit, something very much a part of Orthodox mysticism.

With regard to our dialogue with Zen Buddhism, there are themes common to both Christian mystical traditions and some themes have a stronger echo between Zen and Western mysticism or between Zen and Orthodox mysticism. Interest in Zen meditation with its focus on breathing and the body quickly aroused renewed interest in the Jesus prayer for many Christians. Interest in the Jesus prayer has aroused interest in looking for psychophysiological techniques in Western mysticism such as the use of breathing in one of St. Ignatius' methods of prayer. Kenosis, or self-emptying is a central theme for Zen and Orthodox mysticism, and by focusing on the humanity of Christ in recent years Western theology brought the kenotic nature of Christ's life as a man for others to the foreground.

This dialogue between mystical traditions is meant to clarify common interdimensional elements of spirituality, evoke questions and dialogue on elements of complementarity and commonality as well as contradiction. It is hoped that greater understanding and growth in these major spiritual traditions will be facilitated. All the questions and problem areas are far from being solved but formulating the right questions and seeing exactly where we stand and what we may be able to learn from one another is a good beginning.

Chapter 2

THE CHRISTIAN MYSTICAL EXPERIENCE

There are many spiritualities in Buddhism and in Christianity. Mysticism and the mystical path tend to be identified with those spiritualities which have a strong emphasis on immediate knowledge of the Absolute or a strong gnostic element. Within Christianity, the mystics embodied a variety of spiritualities characterized not only by a gnostic element but also by *agapé* or love which is the major dimension of all Christian mysticism. In the last chapter two major paths of knowledge, the apophatic and the cataphatic, were described. There is also in the Christian mystical tradition a distinction between a mysticism of love and service (extrovertive mysticism) and a mysticism of love and union (introvertive mysticism). These four elements in the mystical tradition are interdimensional elements of every mystical path but are in evidence or emphasized to various degrees. Various combinations of these and other aspects of Christian experience afford the possibility of many spiritualities or mystical paths of ultimate transformation. In our dialogue between Zen and Christian mysticism we shall discuss those elements of the Christian mystical paths which raise fruitful questions and opportunities for comparison with Soto and Rinzai Zen. This means that the presentation of the Christian mystical paths will be more diffuse with the strongest focus being on the Ignatian mysticism of love and service.

In this chapter, I shall begin by sketching out some of the major elements of the Zen and Christian traditions and how they are articulated in two different cultural idioms. Each of these religious traditions have interdimensional elements with complementary emphases but the elements in each spirituality are articulated in two different idioms. The common elements or terms do not have equivalent meanings and have to be seen within each contextual idiom. In the process of articulating the basic structure of both spiritualities, I shall discuss specific aspects of the Christian mystical experience and their parallels with the Zen enlightenment experience.

Buddha and Christ are founders of two religious traditions. Both have similar relationships to the traditions out of which they arose. Both are paradigmatic figures for future disciples. They are models of interiority, of intention, and openness to Reality. They embody a way of life. The mind of Christ or the Buddha is the key to the way. In the enlightenment experience the Zen Buddhist recovers an awareness of his Buddha Mind and is able to achieve salvation through realizing the Dharma. There is an emphasis on knowledge (gnosis), salvation comes through the realization of the Dharma. The Christian experiences a union in Christ, "puts on Christ," so that one may realize a mutual interiority and union with the Father in and through Christ. The emphasis is on love (*agapé*). The way of the Buddha is primarily a way of knowledge. The way of Christ is primarily a way of love.

Zen does not look upon the historical Buddha as divine. Christianity sees the historical Christ as both human and divine. Christ was fully man and fully divine, a paradox which Christians have struggled to keep in balance. In contemporary Christian theology an awareness of the humanity of Christ is re-affirming itself. Christians are appreciating Christ as a human model, as a paradigmatic figure. Christ experienced all the dimensions of human experience except sin. Christ is a paradigmatic figure for us in the sense that he enjoyed the receptive mode of consciousness in its fullness in a perpetual union with the Father but also had to develop his action mode of consciousness and human nature including the modes of cognition and modes of representation. Christ was able to achieve the fifth state of bi-modal consciousness as his habitual state of human consciousness. Christ has a continuous union with the Father and it is the Father who works through Christ (Jn. 14:10). A systematic theologian, Avery Dulles, says:

> The orthodox Christian teaching has always insisted not only that Jesus is an historical personage (for which there is ample substantiation) but also that he truly thought, felt, enjoyed, suffered, worried and made painfully difficult decisions. Moreover, the Christian teaching

UMI

> is that he learned by experience as every human person does, though he is generally credited with further knowledge pertaining to his mission, that is described as gift-knowledge rather than acquired knowledge.[1]

From a contemporary Biblical perspective,

Raymond Brown says:

> All modern christology is based on the theory that the human knowledge of Jesus was limited. In Catholicism this theory often runs against a popular misunderstanding which would claim that since Jesus was the Second Person of the Blessed Trinity, he knew, even as man, all that God would know--a misunderstanding usually accompanied with the argument that the person is the subject of knowledge and there was only one person in Jesus. Such an approach was unacceptable to the great scholastic theologians. Thomas Aquinas, Summa Theologica III, q. 9, a.1, ad 1, says: 'If there had not been in the soul of Christ some other knowledge besides his divine knowledge, he would not have known anything. Divine knowledge cannot be an act of the human soul of Christ; it belongs to another nature.' . . .Of course, a limitation of human knowledge does not mean that Jeses was not God; it means he was man.[2]

As an exceptional human being Jesus did have above average capacities for knowledge and perception. Psychic abilities which many great religious and prophetical figures had could be expected in Jesus as well.[3]

Raymond Brown summarizes the importance of perceiving the divinity of Christ for what it tells us about God and the humanity of Christ for what it tells us about

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[1] Avery Dulles, "Christology," Chicago Studies vol. 12 (1973), p. 289.

[2] Raymond E. Brown,"'Who Do Men Say That I Am?': Modern Scholarship on Gospel Christology," Catholic Mind (June, 1975), p. 33.

[3] Raymond E. Brown, Jesus God and Man (Milwaukee: Bruce Publishing Company, 1967), p. 49.

God's love. With regard to the Nicene proclamation of the divinity of Christ he says:

> If Jesus is not 'true God of true God,' then we do not know God in human terms. Even if Jesus is the most perfect creature far above all others, he can tell us only at second hand about a God who really remains almost as distant as the Unmoved Mover of Aristotle. This God may have been so thoughtful and loving as to take interest in history and to send a Savior, but then it cost Him nothing in a personal way. Only if Jesus is of God do we know that God's love was so real that He gave Himself for us. Only if Jesus is of God do we know that it is of His nature to redeem the creation that He brought into being. Only if Jesus is of God do we know what God is like, for in Jesus we see God translated into terms that we can understand.[4]

With regard to the proclamation of Chalcedon and the humanity of Christ, Brown writes.:

> Unless we understand that Jesus was truly human, we cannot comprehend the depth of God's love. . . .A Jesus who walked through the world knowing exactly what the morrow would bring, knowing with certainty that three days after his death his Father would raise him up, is a Jesus who can arouse our admiration, but still a Jesus far from us. . .On the other hand, a Jesus for whom the future was as much a mystery, a dread, and a hope as it is for us and yet, at the same time, a Jesus who would say, 'Not my will but yours'--this is a Jesus who would have gone through life's real trials. Then would we know the full truth of his saying: 'No man can have greater love than this: to lay down his life for those he loves (Jn. 15:13), for we would know that he laid down his life with all the agony with which we lay it down. We would know that for him the loss of life was, as it is for us, the loss of a great possession, a possession that is out-ranked only by love.[5]

In the Zen way to liberation the saving knowledge is not ordinary sense knowledge of everyday reality but an intuitive wisdom of the world of spirit which liberates one to see the world as it is. In Christianity's way of salvation the saving love is not an erotic, possessive love that redeems but an agapeic, non-possessive, altruistic love found in and through the Spirit. While both require going beyond everyday reality to the world of spirit, the major emphasis of Zen and Christianity is different. However, love and intuitive wisdom are interdimensional elements of both traditions articulated in two different systems of integration. Prajna is inseparable from karuna and metta (a loving attitude), but they are in a polar relationship analogous to nirvana and samsara. Karuna is a corollary or prelude to prajna and does not define liberation. Prajna defines liberation and karuna is a correlative manifestation of prajna in the everyday world, as samsara has its source in nirvana.

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[4] _Ibid_., pp. 103-104.

[5] _Ibid_., pp. 104-105.

There is a gnostic element in Christianity. Salvation consists in being known by God and thereby knowing oneself (1 Cor. 8:3). And true knowledge of God is first and necessarily knowledge of Christ (2 Cor. 4:6). However, the ultimate saving experience is love, agapé. Knowledge leads to the recognition of God's saving love and finds its fullness in love. Knowledge and love become one for love is the supreme form of knowledge. Knowledge cannot attain its fullness without love. Thus, in the Christian experience agapé has primacy and knowledge becomes one with love.

The locus of religious experience, enlightenment in

Zen soteriology, is the Mind. The enlightenment experience brings about an internal integration within the person. Then this enlightened person looks out with compassion on society and seeks its renewal by bringing everyone to enlightenment. The stress is psycho-ethical with the social dimension coming as secondary.

In the Christian tradition the locus of religious experience and Biblical soteriology is the encounter with God in his people. A people who were in a socio-politcal slavery have been liberated into a people of God. The Church, as the Body of Christ, is the locus of encounter with God. In the Christian community one encounters persons who enjoy a mutual interiority with Jesus and filial relationship with the Father. It is a mystical relationship of love. Personal integration and participation in this mystical relationship occurs within the total liberation of a people. The stress here is socio-ethical with the dimension of psychological integration and mystical experience coming as a corollary. Again, the psychological and social dimensions are both integral to both spiritualities but the focus and emphasis of one dimension over the other is reversed in a complementary way.

In this discussion of religious experience in Zen and Christianity it is important to note at what level of experience and interpretation we are relating them. There is a basic difference between Zen and Christianity in the way objective doctrine and subjective mystic experience are related.

"In Christianity," writes Merton, "the objective doctrine retains priority both in time and eminence. In Zen the experience is always prior, not in time but in importance."[6] As a consequence Christianity has the tendency to over-conceptualize and objectify (dogmatize) religious experience while Zen tends toward over-subjectifying experience. A complementary over-emphasis exists between them here as well. Also, Christian experience always has a special social modality to it due to the fact that Christianity is primarily an agapeic encounter within the people of God. The Zen enlightenment experience is essentially private and symbolic articulation is secondary. Thus, Merton says,

> Zen. . .resists any temptation to be easily communicable, and a great deal of the paradox and violence of Zen teaching and practice is aimed at blasting the foundation of ready explanation and comforting symbol out from under the disciple's supposed 'experience.'"[7]

Christian experience is acceptable when it is in accord with an established theological and symbolic pattern. Zen experience is only acceptable in its absolute singularity. Zen is concerned with the realization of a specific state of consciousness. Christianity is concerned with kerygma and revelation. They are compatible if Zen is taken in its pure state as a metaphysical intuition.[8] Zen may aid Christians in coming to an existential sense of present revelational experience, i.e., a sense of revelation as an existential, present encounter with a cosmic Christ beyond all language.

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[6] Thomas Merton, Zen and the Birds of Appetite (New York: New Directions, 1968), p. 45.

[7] *Ibid*., p. 46.

[8] *Ibid*., p. 47.

Both the Zen and Christian traditions are responses to man's fallen state of alienation. Ego-identity is the enemy of both. Zen sees man's state of suffering and alienation as due to a false ego-identity based on dualistic sense knowledge which gives a false sense of individuality leading to self-seeking and self-belief. The redeeming factor is _prajna_, the intuitive wisdom which allows one to see things as they are. Christianity sees man's alienated state as due to pride and egocentric self-worship which isolates one from the people of God. The redeeming factor is God's love which brings humility of heart, a sense of one's sinfulness and being loved.

Both Zen and Christianity require an ego-death. The Great Death and the Paschal mystery are central themes in the process of salvation. In achieving this death and rebirth renunciation becomes a necessary part of both spiritualities.

Meditation in Zen spirituality becomes an integral part of the psycho-ethical process of self-integration and liberation. _Prajna_ is the focal dimension and criterion of achievement. The _koan_ system is a way of interiorizing and evaluating one's progress in integrating the intuitive wisdom of _prajna_ into one's personality structure and worldview. The Bodhisattva ideal is the integration of _prajna_/

UMI

karuna with living in the world.

In the basically socio-ethical process of Christian spirituality meditation and contemplation have a different integral place than in Zen. Love is the focal dimension with Christ's commandment to love one another as he has loved us as the criterion of progress. The love of God and the love of man become one in Christ's new commandment. Thus, action in an agapeic commitment to God in and through the people is the main criterion rather than knowledge. Prayer and contemplation bring an awareness of God's presence, love and will for us. This is not to say that there has not been strong evidence of the Zen way of knowledge or gnosis in Christianity and the history of Christian mysticism. There is even the temptation for some to see the Christian mystical tradition purely as a way of knowing. There have been strong gnostic influences on Christianity during various periods of history. In fact, the compartmentalization of moral theology and spiritual theology, the division of ascetical and mystical, are the result of gnostic influences. The distinction between action and contemplation is valid in a gnostic framework in which knowledge is the criterion of progress. The gnostic division of sila, samadhi and nirvana is analogical to the moral, ascetical and mystical levels of Christian spirituality. Christianity did integrate into its spiritual tradition some of the spiritual values of the way of knowledge such as the purification and cultivation of mind, the practice of meditation and contemplation, and awareness of degrees of prayer but they were absorbed into Christianity's basic agapeic and socio-ethical structure.[9]

The apophatic and cataphatic, the extrovertive and introvertive are dimensions of any spirituality or mystical path with each aspect articulated to various degrees. The apophatic and introvertive are likely to have a stronger gnostic element. Ignatian spirituality is a mysticism of service of God in all things. The Ignatian life of prayer is one of contemplation-in-action through which one finds God in all things and responds to God's love with love. It is a very incarnational spirituality in which one goes out into every aspect of wordly existence to find God at work and bring his love to fruition in action. Ignatian mysticism is extrovertive so there is no theory of stages of inner descent in prayer and no talk of a spiritual marriage. The mystical graces sought are those which make one more effective in the apostolate. Ignatian mysticism is Trinitarian, Christocentric and Eucharistic. The sacramental encounter with God in the world is a major theme. The movements of the Spirit in Ignatian prayer affect the entire person, spiritual and corporeal. There isn't a descent to a union beyond the senses. In the Ignatian school of prayer, discernment of the Spirit and the law of charity which knows no bounds are the fundamental principles of the spiritual life. Spiritual growth and purification take place in and through apostolic service. There is an asceticism of love and service. Perfection in prayer is achieved through perfection in the apostolate.

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[9] My main source of inspiration for the structure of this section in terms of two cultural idioms is Aloysius Pieris and his article: "God-talk and God-experience in a Christian Perspective," Dialogue, New Series vol. 2, #3 (November-December, 1975), pp. 116-128.

Although Ignatian mysticism has the above emphases, the other elements are not altogether absent. The mysticism of service presupposes a mysticism of union, just as the mysticism of union and transformation in a spiritual marriage finds expression in an apostolate of loving service. In part it is a question of whether one should first develop one's life of prayer to the level of a spiritual marriage (the Holy Spirit is really the one in charge) and then return to the market-place to enter fully into an apostolate of service. Or does one develop a spirituality which makes engagement in an apostolate of service also the means of acquiring a deep union with Christ allowing the Holy Spirit to give the gifts of prayer and discernment as they are needed. Introvertive and extrovertive are ultimately distinctions which dissolve once one reaches the mystical level by any path. Teilhard de Chardin, a good exmaple of Ignatian spirituality and an extrovertive mysticism, also found his true self in a silent descent. He says:

> And so, for the first time in my life perhaps (although I am supposed to meditate every day!) I took the lamp, and leaving the zone of everyday occupations and relationships where everything seems clear, I went down into my inmost self, to the deep abyss whence I feel dimly that my power of action

> emanates. But as I moved further and further from the conventional certainties by which social life is superficially illuminated, I became aware that I was losing contact with myself. At each step of the descent a new person was disclosed within me of whose name I was no longer sure, and who no longer obeyed me. And when I had to stop my exploration because the path faded from beneath my steps, I found a bottomless abyss at my feet, and out of it came--arising I know not whence--the current which dare I to call _my life_.[10]

Before continuing on, we should note the enlightenment experience similarities of: descent, ego-death, loss of control, and the discovery of one's true self and life force in the void.

Teilhard also saw the world on fire, ablaze and incandescent with God's presence. This cataphatic mysticism of "diaphany" is hardly the Dionysian darkness of the "nothing, nothing, nothing" of John of the Cross but they are not contradictory paths. They have the same goals of love and the divination of man through an ego-identity death. John of the Cross saw the need for both a partly active (_The Ascent_) and a partly passive (_The Dark Night_) purification in order to achieve life in Christ. Teilhard finds his purification in the apostolate involving the partly active (the divinization of our activities), and the partly passive (the divinization of our passivities) leading to an anguishing ego-death, and life in Christ. John of the Cross focused on the personal divinization of the mystic; Teilhard was preoccupied with the divinization of humankind and its universe.[11]

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[10] Teilhard de Chardin, _The Divine Milieu_ (New York: Harper Torchbooks, 1965), pp. 76-77.

[11] William Johnston, _The Still Point_ (New York: Perennial Library, 1971), p. 167.

A "new seeing" and a change in one's perception of being is a primary metaphor in the extrovertive tradition. In fact, sight occupies a unique place among the spiritual senses. The experience of light and a new vision is one of the widespread symbols in the mystical traditions. It is an intellectual symbol as opposed to touch which is an emotional symbol. The sense of sight suggests a dual dimension that mystics are very much aware of in their experience. One sees by means of light and one sees light. It is tautological to say one hears by means of sound and hears sound. Thus through the analogy of light one can distinguish between seeing God and seeing with his help at the same time.[12]

In the "Forward" to The Phenomenon of Man, Teilhard has a brief encomium on "seeing." He sums up his work "as an attempt to see and to make others see. . . "[13] Union and growth in consciousness comes with vision. Thus, he says, ". . .the history of the living world can be summarized as the elaboration of ever more perfect eyes within a cosmos in which there is always something more to be seen."[14] Teilhard's description of the coming of the divine milieu is very similar to Flora Courtois' description of her new found vision and what it did to her life. Teilhard says,

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[12] Mary Anita Ewer, A Survey of Mystical Symbolism (New York: Macmillan Co., 1933), pp. 37-42.

[13] Teilhard de Chardin, The Phenomenon of Man (New York: Harper Torchbooks, 1965), p. 31.

[14] Ibid.

> On some given day a man suddenly becomes conscious that he is alive to a particular perception of the divine spread everywhere about him. Question him. When did this state begin for him? He cannot tell. All he knows is that a new spirit has crossed his life.
>
> 'It began with a particular and unique resonance which swelled each harmony, with a diffused radiance which haloed each beauty. . .All the elements of psychological life were in turn affected; sensations, feelings, thoughts. Day by day they became more fragrant, more coloured, more intense by means of an indefinable thing--the same thing. Then the vague note, and fragrance, and light began to define themselves. And then, contrary to all expectation and all probability, I began to feel what was ineffably common to all things. The unity communicated itself to me by giving me the gift of grasping it. I had in fact acquired a new sense, the sense of a new quality or a new dimension. Deeper still: a transformation had taken place for me in the very perception of being. Thenceforward being had become, in some way, tangible and savorous to me; and as it came to dominate all the forms which it assumed, being itself began to draw me and to intoxicate me.'[15]

Note the psychological transformation of all the elements of his psychic life, the sense of ineffable unity, the transformation of perception and the gift quality of the experience. All of these elements are quite similar to Flora's experience of enlightenment. Teilhard also talks about the limitations of concepts and the impossibility of capturing the experience in its fullness.

Teilhard goes on to make two important observations about the way this perception comes and is preserved. The spiritual perception does not modify the everyday reality of what is seen but everything is seen with its relief, its structure and its depth intensified.

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[15] Teilhard de Chardin, pp. 128-129.

> In the first place, the manifestation of the divine no more modifies the apparent order of things than the characteristic consecration modifies the sacred Species to our eyes. Since the psychological event consists, at first, solely in the appearance of an _inward tension_ or _deep brilliance_, the relations between creatures remains exactly the same. They are merely accentuated in meaning. Like those translucent materials which a light within them can illuminate as a whole, the world appears to the Christian mystic bathed in an inward light which intensifies its relief, its structure and depth.[16]

How does one maintain this vision? It persists in the same gift-like way in which it came:

> If the divine _milieu_ reveals itself to us as an incandesence of the inward layers of being, who is to guarantee us the persistence of this vision? No-one other than the ray of light itself. The diaphany. . . No power in the world can prevent us from savouring its joys because it happens at a level deeper than any power; and no power in the world--for the same reason--can compel it to appear.[17]

This vision comes out of the intuitive depths of the receptive mode of consciousness and cannot be reached by any process of reasoning or human manipulation.

> The perception of the divine omnipresence is essentially a seeing, a taste, that is to say, a sort of intuition bearing upon certain superior qualities in things. It cannot, therefore, be attained directly by any process of reasoning, nor by any human artifice. It is a gift, like life itself, of which it is undoubtedly the supreme experimental perfection.[18]

The development of this unitive vision is the goal of the

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[16] _Ibid_., p. 130.

[17] _Ibid_., p. 131.

[18] _Ibid_.

"passivities of growth," the awakening always ultimately comes from God and growth comes as a continual response to his new gifts:

> To experience the attraction of God, to be sensible of the beauty, the consistency and the final unity of being, is the highest and at the same time the most complete of our 'passivities of growth.' God tends, by the logic of his creative effort, to make himself sought and perceived by us. . . His prevenient grace is therefore always on the alert to excite our first look and our first prayer. But in the end the initiative, the awakening, always comes from him, and whatever the further developments of our mystical faculties, no progress is achieved in this domain except as the new response to a new gift.[19]

Teilhard has an Ignatian vision of contemplation-in-action which finds God in all things and works in the world to bring the universe to its fullness in Christ. This is the bi-modal state of consciousness which is the highest mode of union of prayer and activity in the mystical tradition. As we shall see the introvertive mystical path of John of the Cross and Teresa of Avila come to the same state of spiritual marriage and activity in the world.

John of the Cross is one of the major spokesmen of the mysticism of union or introvertive mysticism. It is a mysticism of asceticism and descent into the void. A basic paradox of religious traditions is the experience of the immanent presence of the Absolute, the Ground of Being, of God and yet it is beyond one's powers of comprehension.

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[19] Ibid., p. 132.

God is more intimate to us than we are to ourselves yet infinitely elusive when we try to grasp him. The unknowability of God's nature and one's ultimate inability to attain union and true knowledge of God is at the heart of the introvertive path. There is a radical agnosticism, not about the existence of God but about what he is. The Christian response is always something more than the conceptual realization of Christian doctrine. One must leave all behind and surrender to the Cloud of Unknowing, to the void beyond all rational comprehension and language.

On these points Zen is very much a part of the introvertive tradition. Zen stresses the immanence of Buddha Nature and one's true Self but also strongly affirms the incomprehensible nature of the experience. Zen refuses to tie itself to any orthodox doctrine and affirms the necessity of a living encounter with this paradox in life.

The central principle of descent is one of absolute detachment from everything so that in the void one may find the All. John of the Cross says, "The soul is filled with God in proportion as it is emptied of all that is not God" (_Living Flame of Love_ B, iii, 46). One must let go of all attachments and desires, merely disposing oneself to God's will neither desiring anything nor refraining from desiring anything. This is the same paradoxical state in which the Zen Buddhist approaches enlightenment. One cannot grasp it. Only God can give us knowledge and experience of himself, so we must leave everything behind and deny ourselves everything if we want to reach out to God. P. de Vries says,

> The created 'nothing' appears to be the space wherein the uncreated All dwells. Or better still, the emptiness of 'nothing' lures us to its own limits, where the All becomes tangible to us.[20]

The Zen paradox of emptiness and fullness finds an echo in John of the Cross.

The Dark Night infuses love and wisdom jointly. Love has priority for in the paradox of the Dark Night one can love without understanding (*Spiritual Canticle* 26, 8). But love also brings understanding, both love and wisdom are infused into each person according to one's capacity and necessity (*Dark Night* II 12:2). Also in Zen *prajna* and *karuna* come together but the prime analogate for Zen and Christian mysticism is the opposite, love for the Christian and wisdom for the Zen Buddhist. Using knowledge or love as the primary analogy for the experience makes a difference. For Zen the enlightenment experience is one of impersonal identification in an act of knowledge. For the Christian mystic the union of love differentiates between the person and God. When one is most united with God in love, one is most oneself. Again, it is a matter of stress for in experiencing there is always the paradoxicality of union and differentiation, the one and the many even in the ultimate mystical experience. There are also mystics in both traditions whose language seems more gnostic or more agapeic than the major idiom of their tradition indicates. Our definition of the mystical experience as a "simple intuition of the truth" or intuitive wisdom connects the gnostic element common to Zen and Christian mysticism but one should always bear in mind that this element functions differently in both idiomatic contexts.

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[20] Piet Penning de Vries, "All or Nothing: Carmelite Spirituality Against an Ignatian Background," *Spiritual Life* vol. 17, #1 (Spring, 1971), p. 70.

The introvertive mystical tradition in the West identifies the "spiritual marriage" as the height of mystical union and the perdurance of the union in a life of service is the Christian ideal of the saint in the world. Contemplation finds its fullness and completion in a life of contemplation-in-action. Hence, the ideal, as for the Bodhisattva, is the bi-modal state, the plateau experience which integrates the levels of consciousness and cognition, and the world of everyday and the world of Spirit.

There are three basic characteristics of the spiritual marriage. 1) The union is permanent, though it varies in intensity, persisting even during exterior occupations. The union perdures in such a way that the different levels of consciousness and cognition are integral rather than interfering. 2) The senses and abilities to relate to the world of everyday are transformed into an integral, holistic way of functioning and seeing things as they are. The source of one's activity is attributed to a source or power beyond ego-identity and in an identification with Christ within. 3) There is generally a permanent intuitive vision derived from the mystical encounter. One should note that there is a transition from momentary experiences of union and ecstasy to a continual union in the spiritual marriage. This transition is analgous to the shift from momentary peak experiences to the plateau experience. As one becomes accustomed to the peak experiences, this level of awareness and cognition becomes integrated into the plateau experience in which the awarenesss of union is present but not as intense or distracting from operating in the everyday world.

The Presence which the mystic knows is permanent at this level of union[21] but the intensity varies as the shift from intense momentary experiences which totally distract one from the everyday world to a more subdued sense of Presence in a plateau experience. Teresa says,

> This Presence is not of course always realized so fully--I mean so clearly--as it is when it first comes, or on certain other occasions when God grants the soul this consolation; if it were, it would be impossible for the soul to think of anything else, or even to live among men. But although the light which accompanies it may not be so clear, the soul is always aware that it is experiencing this companionship.[22]

The union with God, the integration of the unitive level into one's life increases one's effectiveness, energies, and ability to cope with the trials and tribulations of life. Teresa says, "The person already referred to found herself better in every way; however numerous were her trials and business worries, the essential part of her soul seemed never to move from that dwelling-place."[23] Up until this point anxieties and troubles on the ego-identity level would interfere with the unitive experience but in the spiritual marriage a self-identity in Christ and a deep centering has taken place so that ego-trials and conflicts won't disturb the deeper peace. This bi-modal awareness is difficult to describe analytically but Teresa tries to communicate a sense of her experience:

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[21] There are several kinds of union to be discussed in Chapter 4.

[22] Teresa of Avila, Interior Castle (New York: Image Books, 1961), pp. 210-211.

> Returning to what I was saying, it must not be thought that the faculties and senses and passions are always in this state of peace, though the soul itself is. In the other Mansions there are always times of conflict and trial and weariness, but they are not of such a kind as to rob the soul of its peace and stability--at least, not as a rule. This 'centre' of our soul, or 'spirit,' is something so difficult to describe, and indeed to believe, that I think, sisters, as I am so bad at explaining myself, I will not subject you to the temptation to disbelieving what I say, for it is difficult to understand how the soul can have trials and afflictions and yet be in peace.[24]

A good example of the strength and energy which life in Christ can bring is Anne-Madeline. After being appointed to a very time-consuming and distracting post, Anne-Madeline writes:

> My taste and my strength were not considered, but I regarded neither the one nor the other. . .The Spirit of God supplied all without any care on my part. . . My _interior occupation is always the same; it even seems_

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[23] _Ibid_., p. 211.

[24] _Ibid_., p. 218.

> *to gain strength* in the dissipation inseparable from such an employment. God communicates Himself, and permits *that He should be found everywhere*. . .In my greatest occupations, I feel neither any difficulty nor any pain, and I am as much occupied with God as in the time of prayer. I never have the slightest doubt as to what I ought to do or leave undone. The Spirit of God designs to prompt me in all my duties. . .Concerning the body, nothing is more astonishing than the way in which God comes to its assistance. If I have any hard work to do that requires strength, that strength is given to me, but only for the time in which it is required, afterwards I fall back into my previous state of weakness and languor.[25]

Here again, we have echoes of the transformative effects of the enlightenment experience on Flora, when she seemed to be able to do things with an easy flow of energy, very competently and so forth.

The transformative aspect involves the shift from ego-identity to a self-identity in Christ so that with Paul the mystic can say, "I live now not with my own life but with the life of Christ who lives in me" (Gal. 2:20). The mind of Christ becomes one's own. "Let that mind be in you which was in Christ Jesus" (Phil. 2:5). A deification process is achieved in the spiritual marriage following the death of the ego. Teresa says:

> Perhaps when St. Paul says: 'He who is joined to God becomes one in spirit with Him,' (1 Cor. 4:17) he is referring to this sovereign Marriage, which presupposes the entrance of His Majesty into the soul by union. And he also says: *Mihi vivere Christus est, mori lucrum* (Phil. 1:21--'For me, to live is Christ; and to die is gain.') This, I think, the soul may say here, for it is here that the little butterfly to which we have referred dies, and with the greatest joy, because Christ

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[25] A. Poulain, *The Graces of Interior Prayer* (B. Herder Co., 1910), p. 298.

UMI

is now its life.[26]

Integrating the spiritual marriage with a life of action is the Ignatian contemplation-in-action, which presumes this interior union. The life of Ignatius also exemplifies this bi-modal awareness in action. Penning de Vries says:

> He was nearly always directed toward God, even if he seemed to be doing something else. Nadal said that this peaceful elevation of the spirit and this union with the strength and the light from above, had become a habit for Ignatius. In his working and governing he was guided almost uninterruptedly by this contact with a superior strength. Other means to acquire knowledge seemed inferior to him.[27]

Ignatius gained strength and the ability to commune with other persons in a mutual oneness in God.

> Here we touch the mystery of Ignatius' relationships; i.e., in the mystery of human contact he experienced the mystery of the contact with God. Thus he was closer to the other's heart. With God he was near the other, in the center, where man receives his freedom from God's hands; the center from where he effects the design of his own existence.[28]

This communing and empathetic understanding of others was not analytical but a relating involving the deepest intuitive and unitive dimensions of consciousness without any analytical reflection interrupting his spontaneous response to people.

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[26] Teresa, p. 215.

[27] Piet Penning de Vries, Discernment of Spirits (New York: Exposition Press, 1973), p. 212.

[28] *Ibid.*, p. 213.

The lives of St. Francis, St. Ignatius, St. Teresa and many other mystics bear testimony to the practical involvement of the mystics in the world. Loving service is the goal of all Christian living. The spiritual marriage is not to be enjoyed in and for itself alone. Teresa says:

> For if the soul is much with Him, as it is right it should be, it will very seldom think of itself; its whole thought will be concentrated upon finding ways to please Him and upon showing Him how it loves Him. This, my daughters, is the aim of prayer: this is the purpose of the Spiritual Marriage, of which are born good works and good works alone.[29]

The introvertive and extrovertive paths come together in their common goal of service of the Lord through Love. "This, my sisters," writes Teresa, "I should like us to strive to attain: we should desire and engage in prayer, not for our enjoyment, but for the sake of acquiring this strength which fits us for service."[30]

We should be careful not to divide contemplation and action though one may speak of them separately. They are one whether one is speaking of the introvertive or extrovertive paths, whether one is a beginner or advanced. In his earlier writings Thomas Merton tended to make this false dichotomy in his discussions of contemplation and action. Life is a whole, all levels of consciousness are always operating to some degree in every human act. The contemplative-in-action is more aware of all of them and integrates them with unselfconscious awareness. Toward the end of his life Merton repented of his error and attempted to bind the wound caused by offering the illusory problem of dividing "action" and "contemplation" into separate compartments. Merton says:

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[29] Teresa, p. 228.

[30] Teresa, p. 231.

> . . .because this crude division was stated so forcefully and so frequently in my earlier writings, I feel that it is most necessary now to try to do something to heal this wound and draw together the two sides of this unfortunate fissure.
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> In actual fact, true contemplation is inseparable from life and from the dynamism of life--which includes work, creation, production, fruitfulness, and above all love. Contemplation is not to be thought of as a separate department of life, cut off from all man's other interests and superseding them. It is the very fullness of a fully integrated life. It is the crown of life and of all life's activities.[31]

The intellectual vision derived from the mystical encounter are insights into the nature of reality which seem to become experientially interiorized with convincing force. The Christian mystic often experiences the meaning of doctrines such as the Trinity. For example, Teresa says that one enters the seventh and final mansion by means of an intellectual vision of the Trinity.[32] These intellectual insights structure the mystic's life and worldview from then on. On the bank of the river Cardoner, Ignatius received tremendous intellectual insights to which he attributed great importance even thirty years later. He recounts the illuminations in his Autobiography:

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[31] Thomas P. McDonnell, ed., A Thomas Merton Reader: Revised Edition (New York: Image Books, 1974), p. 400.

[32] Teresa, p. 209-210.

> The eyes of his understanding began to open; it was not that he beheld any vision, but rather he comprehended and understood many things, about the spiritual life as well as about faith and learning. This took place with an illumination so great that all these things appeared to be something new. He seemed to himself to be another man and to have an understanding different from what he had previously. . .He received a great clarity in his understanding; in such a manner that as he gathered together all the helps he received from God and all the things he had known in the whole course of his life right up to his sixty-second year--even though he should gather all these into one, it seems to him that they did not come up to as much as those he received at that one time. (par. 30)

The Zen and Christian experiences have basic parallels but the idiomatic differences are also there. The Zen Buddhist achieves a perduring oneness with Buddha nature but it is a non-dualistic oneness with no personalist differentiation in love. The re-discovery of Buddha-nature also brings integration, energy and spontaneity to one's life in the everyday world. And prajna or intuitive insights into "the way things are" are intellectual insights into the nature of the world. One's experience of the Four Noble Truths becomes experientially interiorized. There is a question of whether a Christian can also reach these same intuitive insights since they are on the level of a phenomenology of spiritual experience whereas the intellectual insights of the Christian mystics are theological articulations of the nature of the experience.

UMI

Zen also sees the possibility of a deep realization of enlightenment coming amidst action in the world. Zazen is not merely sitting and not divorced from everyday life. There is a sense in which everyday experiences are an extrovertive path of purification through action similar to an Ignatian spirituality. Garma Chang says:

> When working on Zen, one should dig into it with all his mind and heart. Whether you are happy or angry, in high or lowly surroundings, drinking tea or eating dinner, at home with your wife and children, meeting with guests, on duty in the office, attending a party or a wedding celebration, (or active in any other way), you should always be alert and mindful of the Work, because all of these occasions are first-class opportunities for self-awakening.[33]

Chang stresses the importance of bringing the centering of meditation into the middle of one's busy life where one can find a deeper enlightenment as a result:

> The superior work you have done so industriously in quietness should be applied when you are submerged in the tumult of your daily life. If you find it difficult to do so, it is most likely that you have not gained very much from the work in quietude. If you are convinced that meditation in quietude is better than meditating in activity, you are then (falling into the trap) of searching for reality through destroying manifestations, or of departing from causation to pursue Nirvana. The very moment when you are craving quiet and abhoring turbulence is the best time to put all your strength into the Work. Suddenly the realization which you have searched so hard for in your quiet meditations will break upon you right in the midst of the turbulence. Oh, this power, gained from breaking-through, is thousands and millions of times greater than that generated by quiet meditation on your straw seat and bamboo chair![34]

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[33] Garma C. C. Chang, The Practice of Zen (New York: Perennial Library, 1970), pp. 89-90.

[34] *Ibid.*, p. 88.

Chapter 3

CHRISTIAN: WAYS AND MEANS OF TRANSFORMATION

The Three Treasures of Christianity: Sociocultural Context

In general terms, without implying any specific correlations, Christianity's way of spiritual transformation has a sociocultural context similar to Zen. The three treasures of Christianity also reflect the interdependence and unity of person, society and culture. Christ, the Kerygma, and the Church compose one reality through their mutual relationship and interdependence. True Christian faith is to embrace all three and cherish them.

The word Christ is primarily used to refer to a) the historical Christ, b) the Mystical Body of Christ, the Church, and c) the Christ of the Parousia; Christ past, present and future. The Kerygma is the essential content of the Good News. Its classic form is found in the catechesis of St. Peter. In his two sermons on Pentacost (Acts 2:13-39; 3:13-26) and the one in the house of the pagan Cornelius (Acts 10: 36-43), we find the same basic elements (also in St. Paul 1 Cor. 15: 3-8). In summary form the Kerygma proclaims:

In His Infinite Goodness (1 Phil. 5:10)
The Father in Heaven has called us (Eph. 2:7)
To be united with Him in Life and joy (John 17:21)
Sharing His divine riches: (Eph. 2:7)
Through Christ, His Son-- (1 Phil. 5:10)
Him He gave as a ransom for us sinners (1 John 4:10)
and into His likeness He desires that we be conformed
  (Rom. 8:29)
so that, born anew of water and the Holy Spirit (John 3:5)
and thus made partakers of the divine nature (2 Phil. 1:4)
we may be children of God. (1 John 3:1)
And because we are God's children,
He has sent the Spirit of His Son into our hearts
  (Gal. 4:6)
Thus being the temple of God, (1 Cor. 6:19)
we are to live the life of God's children (Rom. 6:4)
following the example of Christ, our first-born
  brother (Rom. 8:29)
so that we may gain the kingdom of God and His Glory
  (1 Th. 2:12)
as heirs of God,
joint heirs with Christ (Rom. 8:17).[1]

The Kerygma gives unity to the New Testament in so far as it presents the fundamental themes which are articulated in the various theologies of the New Testament writers. However, the Kerygma is not so much a body of doctrines as it is a person: the person of Christ seen as the "Way" to the Father.

The Church is the People of God, the Mystical Body of Christ on earth. It is a community of love among persons who participate in a common communion with Christ within them. But the communal and social nature of man has its ultimate foundation in the Triune God. Everyone is created in the image of a Triune God and possesses within them a Trinitarian community of love through our oneness in Christ.

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[1] Johannes Hofinger, The Art of Teaching Christian Doctrine (Notre Dame: Notre Dame University Press, 1957), p. 84.

Our Christian life is a journey to the Father, with the Son, inspired and guided by the Holy Spirit.

God as a tri-personal reality is the ultimate foundation and origin of all human community. Being created in the image of a Triune God has important ramifications for a theological anthropology. A person is a relational being at the very core of one's existence. One finds one's true self and becomes fully human only in a dialogic relationship of love and exchange with others. Created in the image of Christ a person is characterized by responsiveness: a being of dialogue, listening and responding to the call of the Father. Alfons Deeken says,

> Responsiveness, responsibility and dialogue between human persons reflect and mirror the primary dialogue in the Trinity and this dialogue becomes fruitful and mutually enriching to the extent that it reflects its Exemplar and Model.[2]

A theological anthropology based on the Trinity also calls for a Trinity oriented social ethic which places the roots of ethical oughtness into man's nature as a dynamic image of a trinitarian God-as-Community. Individualism is not a viable foundation for any society, only a social ethic which sees the human person as essentially being-in-community can give the needed sense of solidarity and community. A Trinity-oriented social ethic would also safeguard the person from being absorbed by an increasing collectivism and by a mass society. In the Trinity "we find the highest coincidence of opposites: the highest form of unity coincides with the distinct selfhood of three divine persons."[3] The mystical dynamism is an inner dynamism in mankind and a moral oughtness to move from multiplicity to unity: a unity of mutual love an uniqueness, and a union of mankind with the Triune God.

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[2] Alfons Deeken, "Man as an Image of the Trinity: Toward a Trinitarian Ethic," Catholic World (October, 1971), p. 11.

Christian spirituality is a Trinitarian spirituality. The doctrine of the Trinity is an ideal focal point for integrating the doctrines of Christianity and for a strong social ethic which can overcome the dangers of individualism and collectivism. A Trinitarian spirituality is both theocentric and anthropocentric at the same time. We discover God and ourselves through responding to others and the world with a life which seeks the paradoxical union of the one and the many.

The important thing to remember as we discuss such topics as the Trinity, discernment of spirits, prayer, social ethics, is that these are all words pointing to a mystery which we must experientially enter and live if we are to go beyond the finger pointing and see the moon. The Trinity is a mystery, as are the realities pointed to by the concepts of person, love, communion; one enters into these mysteries by entering more deeply into life through a growing union with and consciousness of the whole of life. One dimension of life which we must not ignore in our growth in consciousness is evil and sin. Evil is also a mystery and not a problem we shall ever be able to solve once and for all. Evil is a barrier to communion which we cannot overcome by ourselves. But through our union in Christ and with his love we can transform evil into good, as suffering and pain can be transformed into a way of growth and love.

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[3] Ibid.

We can acknowledge a basic similarity between Zen's three treasures: the Buddha, the Dharma and the Sangha and the Christian's: Christ, the Kerygma, and the Church. But is there any grounding for a trinitarian structure to Zen's anthropology and is there a way of resolving the problems of individualism and collectivism in Zen?

In a personal conversation Masao Abe suggested to me that the last three Ox-herding pictures portray the Buddhist trinity. Following this suggestion let us look at the three pictures. Picture eight is the empty circle, the complete oblivion of ox and herdsman. This is the stage of the Great Death, the death of ego-identity and a oneness in pure consciousness. The eighth stage is concerned with nature and non-difference, the universality of Buddha-nature. Picture nine is the return to the ground and origin. One is awakened to see the everyday world as it is, to see things as different. Each thing is affirmed in its absolute uniqueness. The paradoxical absolute oneness of the one and the many constitutes the _prajna_ intuition. The tenth picture is entering the market-place with open hands. _Mahakaruna_, great compassion, is inseparable from prajna. Only a life of love or great compassion respects and maintains the prajna intuition, the paradoxical unity of the one and the many. Loving the uniqueness and the universality of every creature, the Zen Buddhist escapes the dangers of individualism and collectivism. This structure is both cosmocentric and anthropocentric at the same time; one discovers one's true Self and identity with all of reality at the same time. The three ox-herding pictures do suggest a triadic structure with idiomatic differences. Zen conceives of one's relationship with ultimate reality as one of identity and Christianity conceives it in terms of participation. We shall return to the issue of idiomatic differences in the way Zen and Christianity view uniqueness and individuality as well as oneness.

Prayer: Life

> "I came that they may have life, and have it in all its fullness." (John 10:10)

Prayer is life just as the prayer of Jesus was his life. Jesus' prayer consisted in listening lovingly and consistently to the Father. The baptism of Jesus and the transfiguration are explications of the implicit dynamic of Jesus' life as a prayer of listening and responding to the Father. Jesus often refers to the Father and his life as it is lived in relation to the Father: "The Son can do nothing of his own accord, but only what he sees the Father do" (John 5:19); "As the living Father sent me, and I live because of the father. . ." (John 6:57). Christ's life is prayer because it is action done in union with the Father as a loving response to the Father. Christ's bi-modal consciousness of constant union with the Father and of his everyday human experience is a life of contemplation-in-action. Jesus' whole life is a prayer even though there are times when Jesus prayed explicitly and points to the place of prayer in his life.

Looking at Jesus' life as prayer we can return to a Biblical understanding of prayer as life and overcome numerous false dichotomies which have arisen during the course of the history of Christian spirituality. Contemplation and action, private and public prayer, mystic and prophetic, spirituality and morality are polarities within Christian spirituality. Such divisions as dichotomies are to be rejected and integral, holistic living as prayer rediscovered. All of these distinctions were acquired during the history of Christian spirituality and have caused false dichotomies which destroy the integral wholeness and unity of the spiritual life. Prayer is not to be limited to one or another particular action of going to church or saying one's evening prayers. Neither contemplation nor action are a privileged basis for prayer. Life itself is the best possible basis of prayer. We are called to "Pray at all times in the Spirit" (Eph. 6:18). This does not mean to be thinking of God at all times but to live a life animated by the Spirit at all times. It is a life lived in the fifth state of consciousness with a bi-modal awareness including an undifferentiated, non-verbal sense of presence and union with God. It is a life of contemplation-in-action. The Christian's prayer as Christ's is the worship of the whole of one's life with specific activities of this prayer which prepare for it, which make it present or which prolong it.[4]

Seeing the whole of life as prayer does not deny or rule out the place of explicit acts of prayer and worship as in the liturgy, sacraments and activities we have called prayer. These activities express and deepen the life and prayer of the Christian community as a community of love and worship. They are indispensable mediaries but they are also secondary to the living of one's whole life as a prayerful response to the Father. When we discuss types of prayer we are discussing prayer in the narrow sense of making explicit and deepening a sense of our life as prayer. Our whole life becomes a prayer when we become more fully alive and conscious. The spiritual life is a process of coming alive. Prayer enables us to experience the deepest realities of life by living them.

One way of conceiving our life as prayer is to see our life as having three basic aspects: Silence, Word and Understanding. Silence points to the unitive dimension of experience, the void deep within, the ineffable mystery of self-identity, and union with God and creation. The Silence is the source of our consciousness and life. The Word is the manifestation of Silence, the all which has its source and foundation in the inner mystery of life. The Word in my life is all my actions verbal and non-verbal as the manifestation of the mystery of my identity. The Understanding, the work of the Spirit, is the knowledge and ability to bring Silence and Word into absolute harmony and oneness. When one has the wisdom of life, one can express one's true identity with perfection in word and deed. Christ, whose life was his prayer, is the absolute model of the perfect unity and integration of Word and Silence. Understanding is the perfect communication of Silence with Silence in and through the Word. Christ has achieved perfect understanding and his life was the perfect manifestation of the mystery of God and man.

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[4] A major source for this viewpoint on prayer is: Patrick Jacquemont, "Is Action Prayer?" Concilium vol. 9, #8 (November, 1972), pp. 39-51.

Every Christian is called to live a life which manifests the mystery of their identity, as a person created in the image of a Trinitarian God living in a trinitarian community of love with other persons. The ways and means of spiritual transformation may be seen as ways to become contemplatives-in-action in a community of love which attempts to perfectly express in word and deed the silent mystery of its being and communion in love. Some activities such as proper posture, breathing and a specific mental attitude may be seen as preparatory techniques to an opening of the receptive mode of consciousness and a readiness to discover the depths of one's self-identity. Spiritual direction and counseling become aids to discovering the Spirit within and to learning how to live according to the Spirit, to harmonize Word and Silence. The discernment of spirits is a way of learning to dynamically integrate the Silence and Word in one's life with Understanding. Deepened awareness of the Silence and of the Presence within Silence brings a transformation of one's whole being as Word which manifests the Silence even more perfectly.

Zen: Life and Contemplation-in-Action

Zen is very much a life affirming spirituality and stresses the necessity of escaping false dichotomies and over-rationalizing experience. Suzuki says:

> Life is fact and no explanation is necessary or pertinent. To explain is to apologize, and why should we apologize for living? To live--is that not enough? Let us then live, let us affirm! Herein lies Zen in all its purity and in all its nudity as well.[5]

Zen is also a spirituality which emphasizes growth in consciousness of one's inner being, inner spiritual experience and awareness of the world around.

Zen spirituality is a spirituality of contemplation-in-action. Zazen is not merely a method or technique but a way of life. Thus, zazen is sitting, standing, walking and running. Zen also appreciates the harmony between Silence and Word. Everything is a unique expression of Silence

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[5] D.T. Suzuki, An Introduction to Zen Buddhism (New York: Grove Press, 1964), p. 71.

UMI

arising out of stillness and pointing back to stillness. There is an old Chinese poem:

> A bird gives a cry--
> The mountains quiet all the more.

Yoshinori Takeuchi comments:

> The voice is felt first as disturbing; then, by contrast, the first stillness is recollected; and by integrating all three moments of stillness, voice, and stillness into one single impression, a deepened feeling of stillness prevails in the listener's mind. The voice of the bird becomes the voice of the Stillness itself.[6]

However, Zen is predominantly a spirituality of Silence and is very cautious about not clinging to the Word and always looking to the absolute source of all Word in Silence. Christian spirituality is predominantly a spirituality of the Word. Again, these are idiomatic differences and more a question of emphasis for certainly the Word expressed in the Buddha, the Dharma and the Sangha is also the message of Buddhism. Christian prayer or meditation has a central agapeic thrust. It is also a search for the truth in Silence which springs from love and which seeks to possess the truth not only by knowledge but also and ultimately by love.

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[6] Yoshinori Techeuchi, "Japanese Philosophy," Encyclopedia Britannica vol. 12 (Chicago: University of Chicago Press, 1966), p. 959.

Presence and Transformation

Presence, union with this Presence and transformation of consciousness and personality through this Presence are two primary dimensions of spirituality and spiritual growth. God is always present in every time, place and occupation and it is our privilege to be able to become aware of Presence and reciprocate. A life of prayer is a continual discovery of Presence. It is Presence and a way of being with this Presence which makes all activity prayer. Activity in itself is not prayer. A true spirituality of contemplation-in-action is action continually being guided by the Spirit present in all activity.

As we shall see in later chapters awareness of one's true self and God at the core of our identity leads to a transformation of our being and personality to the extent that we are able to say with St. Paul "I live, now, not I but Christ lives in me."

Presence and transformation are also at the heart of Zen spirituality and way of spiritual transformation.

Methods and Techniques

The most important realization to have with regard to methods and techniques is that they are all merely preparatory or preliminary to prayer and that ultimately there are no techniques and only one guide, the Spirit within. We must learn to pray, live as the Spirit leads us (Eph. 6:18) and acknowledge that it is the Spirit that even prays for us (Rom. 8:26).

Meditation techniques prepare us for the work and gifts of the Spirit within. Through methods of relaxation and calming the mind and body we slowly dispose ourselves to an awareness of our true self-identity and the presence of the Spirit within. Quieting the mind, freeing it from its instability and innate tendency to dispersion, gathering and focusing our awareness are preparatory to the ultimate encounter with oneself and with the Father in the oneness of the Spirit. Meditation becomes a progressive silencing until we encounter the ultimate Silence at the depths of our being. Silence is the highest and truest praise to the Lord, in silence we dispose ourselves to the Word of God which arises out of Silence. Henri LeSaux says:

> Once that is understood, the spiritual man is anxious to interweave his whole life of prayer with moments of silence; silence during his work and his routine occupations of the day; silence above all during his meditation, whatever form it may take. His silence will first be silence of the tongue, then silence of useless thoughts and desires, and finally, silence of any thought even the highest. This last and highest silence is the one which has to be sought as often as possible during times assigned to special meditation or contemplation. This silence will be a simple looking at the One who is present wihin and without, simply being attentive, being aware, being awake. . . .[7]

Learning to pray involves two stages, first contact and then transformation. Meditation techniques involve making contact or disposing oneself to contact. Meditation seems to begin with focusing, calming the mind and body, and concentration, but meditation really begins when we let go of the action mode of consciousness after it has prepared itself and let the receptive mode arise into awareness, allowing an inner Presence to overcome our being. Ultimately, there are no techniques for the spiritual life except for the outer layers of it. One cannot break into the interior Castle willfully. One has to attain a state of passive volition as in falling asleep, desiring sleep but letting it happen. One has no desire for quick results and is sincere in one's surrender to God's will. There are many maps and techniques for dealing with the antechamber of the Castle, but the inner Chamber, the interior of the Castle is beyond all techniques. The psychological techniques of Western science are helpful in so far as they facilitate peace of mind, develop a capacity for attention and concentration, reduce interior tensions and obstacles to personal relations. This is merely using psychological means for moving toward spiritual goals. The deepest peace and calm of body and mind which surpasses understanding comes as a gift of the Spirit.

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[7] Henri LeSaux (Abhishiktananda), Prayer (Philadelphia: Westminster Press, 1967), pp. 42-43.

Once you reach the door of the inner Chamber, faith united with hope and love is the only way and means which will move the Spirit to open the door from within and lead you the rest of the way. It is the Spirit who will overcome you and give you his gifts. Love and an inner dynamism toward union impel you. Have hope and trust in God's promise that those who knock and ask entrance shall receive it. St. John of the Cross writes beautifully of the last stages of the path into the inner Castle:

> On that glad night,
> In secret, for no one saw me,
> Nor did I look at anything,
> With no other light or guide
> Than the one that burned in my heart;
>
> This guided me
> More surely than the light of noon
> To where He waited for me
> --Him I know so well--
> In a place where no one else appeared.
> (Dark Night 3, 4)

The experience of prayer is beyond techniques but techniques and methods are symbolic of the need for our cooperation and desire for God to take our lives and give us the gift of out true self-identity. Yves Raguin says,

> Basically it is a question of becoming sensitive to the light that is dawning, to the presence that is making itself felt. Technique can be summed up in a readiness to merge our contribution into God's work and presence when they become manifest, an awareness of the divine action within us so that, like the Incarnate Word, we live as men but in the strength and power of God.

No methods are infallible. "God is found only by those seekers who beyond all human skill, are prepared to let him do his work in them."[8]

Zen Ways and Means

Westerners tend to look upon zazen as a powerful technique and indeed it is. Zazen has many powerful psychological effects such as reducing anxiety and tension and so forth. But to appreciate zazen only for its psychological benefits is to merely use a very powerful spiritual path for merely psychological goals. Zazen is not just sitting in a specific posture, breathing in a certain way and having a particular mental attitude. This is to reduce zazen to its preparatory stages. Zazen is the experience of an encounter with Silence and the core of self-identity. It is an experience which becomes a way of life as contemplation-in-action. The same is true of the other Zen ways and means. They are ways to cooperate with one's contact with Silence, the enlightenment experience and its transformative effects on one's character and life.

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[8] Yves Raguin, "The Art of Prayer," The Japan Missionary Bulletin vol. 28, #4 (May, 1974), pp. 225-226.

The Jesus Prayer

The Jesus Prayer or Prayer of the Heart is a method of prayer which has roots in Scripture. The Jesus Prayer is gaining recognition and popularity in the West partially as a result of interest in Eastern meditaion practices. One of the consequences of interest in Eastern methods which integrate the body and breathing into prayer in a holistic way is the surprising rediscovery within Christian spirituality of similar methods and more holistic approaches to prayer than those which a very rationalistic society has grown familiar with.

The scriptural roots of the Jesus Prayer go back to the great reverence the Jews had for the name of Yahweh from the very beginning of Old Testament history. The New Testament

UMI

also reflects the great reverence Christians had for the name of Jesus: "At the name of Jesus every knee should bow, in heaven and on earth" (Phil. 2:10). The various formulations of the Jesus Prayer are very similar to the prayer of the blind man; "Jesus, Son of David, have mercy on me" (Lk. 18: 38); and the prayer of the publican, "God be merciful to me a sinner" (Lk. 18:13). The Acts of the Apostles is the book of the name of Jesus. In his name the apostles preached, blessed and cured many people.

The Prayer of the Heart as a method dates back to the fourth century desert fathers of Egypt who insisted on the ideal of continual prayer, going back to Paul's injunction: "Pray without ceasing" (1 Th. 5:17). A full text can be found in the life of the sixth century Egyptian hermit Philemon. A body of teaching called "hesychasm" grew up around the Jesus Prayer. Hesychasm had a great influence on Eastern Christians especially during three historical periods: during the Golden Age of Hesychasm in fourteenth-century Byzantium under the great theologian, St. Gregory of Palamas; during the Hesychast renaissance in Greece in the eighteenth century when the great anthology of Eastern spirituality, The Philokalia, was written; and during nineteenth century Russia under Theophan the Recluse.

There is more than one formula for the Jesus Prayer. The oldest, simplest and easiest is the recitation of the word "Jesus." The most well known formula is "Lord Jesus Christ, Son of God, have mercy on me." The prayer can be said at any time in any place vocally or mentally. The beginner is usually encouraged to use it on a regular basis at a specific time and place. Before beginning the prayer one puts oneself in a state of peace and recollection imploring the aid of the Spirit who prays for us. Then one lovingly, slowly and quietly repeats the name of Jesus or one of the formulas. One keeps attentive and focused on the repetition but one does not attempt to arouse any emotion or induce intensity. It is a matter of concentrating our whole being around the name and letting it penetrate into our innermost self. Usually the breath is used to help to concentrate and maintain a calm, rhythmic attentiveness to the recitation of the word Jesus or the formula divided in half by the exhalation and inhalation of the breath. It need not be repeated at all times and one should not become tense or fatigued doing it. The goal is not the constant literal repetition of the name or formula but one lets it become an instrument of transformation in a total identification with Jesus and the death of the ego. After a while words become unnecessary and the name of Jesus is repeated automatically with every heartbeat. In the standard spiritual teaching of the Orthodox Church the Jesus Prayer is used to move through three stages making one's prayer increasingly inward until one's life is transformed into a continual prayer. The prayer goes beyond being just words to a transformation of one's consciousness, moral attitudes and actions in a life of contemplation-in-action. St. Basil the Great suggests this goal in his homily on the Martyr Julitta:

> Prayer is a request for what is good, offered by the devout to God. But we do not restrict this 'request' to what is stated in words. . .We should not express our prayer merely in syllables, but the power of prayer should be expressed in the moral attitude of our soul and in the virtuous actions that extend throughout our life. . .This is how you pray continually--not by offering prayer in words, but by joining yourself to God through your whole way of life, so that your life becomes one continuous and uninterrupted prayer.[9]

The three stages of the Jesus Prayer are: 1) the prayer of the lips; 2) the prayer of the mind; and 3) the prayer of the heart or of the mind in the heart. In the beginning the Jesus Prayer is said vocally thousands of times a day. Slowly the mind comes to hold the prayer in an inward silent mental prayer and there is a descent into one's consciousness. The mind of the person descends into one's heart to view one's feelings, fantasies, and sensual experiences choosing those which are good and opposing those which are not, learning to discern one's inner experience. During this process the Jesus Prayer is used like a mantra combined with a slowing up of the rhythm of breathing. As one does this there is a similar process of purification and integration of the unconscious with the conscious as in zazen or TM. Two ancient references from the Hesychast tradition speak of the descent with the slowing up of breathing and exploration of proprioceptive sensations of one's inner self:

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[9] As quoted by Kallistos Timothy Ware, "Pray Without Ceasing: The Ideal of Continual Prayer in Eastern Monasticism," Eastern Churches Review vol. 2 (1968-1969), p. 258.

> And so, having collected your mind within you, lead it into the channel of breathing through which air reaches the heart and, together with this inhaled air, force your mind to descend into the heart and to remain there. Accustom it, brother, not to come out of the heart too soon, for at first it feels very lonely in that inner seclusion and imprisonment. But when it gets accustomed to it, it begins on the contrary to dislike its aimless circling outside, for it is no longer unpleasant and wearisome for it to be within.
>
> Place your chin against your chest, turn the eyes of your body, likewise that of your mind, to the middle of your stomach, that is to say, to your navel. Restrict your inhalations through the nose in such a way as not to be breathing freely and, with your mind, explore your visceral organs in search of the place of the heart, where all the powers of the soul are pleased to frequent.[10]

No particular posture is essential to the method but one posture which is occasionally given is to sit or lie down motionless, eyes closed or lowered and gazing at the navel or chest. The heart is the symbolic place of love and the central force in human nature. The turning of the head also symbolized the "turning" of conversion and transformation.

In all of these mystical traditions of prayer which open up one's consciousness, there is access to psychic powers such as the reading of hearts which are secondary and incidental to the spiritual path. In The Way of the Pilgrim, we have the following account:

> The human soul is not bound by place and matter. It can see even in the darkness, and what happens a long way off, as well as things near at hand. Only we do not give force and scope to this spiritual power. We crush it beneath the yoke of our gross bodies or get it mixed up with our haphazard thoughts and ideas. But

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[10] "Writings From the Philohalia," as quoted by J.M. Dechanet, Christian Yoga (New York: Perennial Library, 1960), p. 221.

> when we concentrate within ourselves, when we draw away from everything around us and become more subtle and refined in mind, then the soul comes into its own and works to its fullest powers. . .there are people who see light even in the darkest rooms, as though it streamed from every article in it, and see things by it. . .and who enter into the thoughts of other people.[11]

After long practice and inner cleansing leading to a spiritual freedom and purity of heart and mind, one awaits the gift of the Holy Spirit as the source of continual prayer and inner awareness of peace, tranquility and silent Presence. St. Issac the Syrian (7th century) speaks of the prayer of the Holy Spirit within us:

> The disciple: What is the climax of all the labours of asceticism, which a man, on reaching, recognizes as the summit of his course?
>
> The Teacher: This happens when he is deemed worthy of continual prayer. When he has reached this point, he has attained the end at which all the virtues aim, and henceforth he possesses a dwelling-place in the Spirit. If a man has not truly received the gift of the Comforter, it is not possible for him to accomplish constant prayer in quiet. When the Spirit makes its dwelling place in a man, he does not cease to pray, because the Spirit will constantly pray in him. . . From this point onwards he will not possess prayer at limited times, but always; and when he has outward rest, even then prayer is ministered to him secretly. For as a man clad in Christ has said, the silence of the serene is prayer, for their very thoughts are divine impulses. The motions of the pure mind are quiet voices, secretly chanting psalms to him who is invisible.[12]

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[11] R.M. French, trans., The Way of the Pilgrim and The Pilgrim Continues His Way (New York: Seabury Press, 1965), pp. 104-105.

[12] As quoted by Ware, p. 259.

UMI

Their life becomes a bi-modal awareness of a continual sense of non-conceptual presence and dialogue with God, and activity in the world.

The whole of Orthodox piety is symbolized in the Jesus Prayer. It is a way of simplicity and loving adoration. This simple method of prayer can be used by the beginner as well as those most advanced in a life of prayer. However, one is called to this method of prayer by the Spirit and one should not force oneself to make it their permanent method of prayer. The best way of prayer as a way of deepening one's life of prayer is what the Spirit leads us to. Some practice the Jesus Prayer for a short amount of time and for others it is a habitual method of prayer. It is also important to note that as in Zen and any spiritual tradition which descends deeply into the interior life, a spiritual guide who knows the path is necessary. There are dangers to this path which are not to be taken lightly.

This method of inner descent has obvious similarities to zazen and koan practice.* There is a similar integration of consciousness and of the heart and mind. But the idiomatic stress on love and yearning for God is strong in the Hesychast tradition and little stress on intuitive wisdom or the gnostic element of intellectual vision. The Hesychast tradition is primarily a mysticism of union and a monastic path of prayer though by no means limited to monks, for all are called to a life of continual prayer. Many laity also practice it.

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*In many ways the Jesus Prayer has a greater resemblance to the _nembutsu_ of the Pure Land school of Buddhism and of the Shin school in Japan. It is a path of faith and devotion. The _nembutsu_ (_nem_: recite; _butsu_: Buddha) is the constant repetition of the formula: _Namu_ _Amida_ _Butsu_ (I rely totally on Amida Butsu).

Spiritual Discernment

One of the central themes in Christian spirituality, especially within the tradition of contemplation-in-action and Ignatian spirituality, is the discernment of spirits. "Discernment"--the gift of discretio, the art of discovering the divine summons in one's unique and concrete life--is known throughout the Church's history. We see Old Testament roots of this tradition in Jerimiah 7:23-24: "Thus, says the Lord: This is what I commanded my people: Listen to my voice; then I will be your God and you shall be my people. Walk in all the ways that I command you, so that you may prosper."

The New Testament alludes to it frequently, for example, "Beloved, do not trust every spirit, but put the spirits to a test to see if they belong to God" (1 Jn. 4:11, cf. 1 Cor. 12:10, Rom. 12:2). And it is the Holy Spirit within who will teach us to discern: "Christ has poured out his Spirit on you. . .the Spirit teaches you about everything, and what he teaches is true, not false. Obey the Spirit's teaching, and then, remain in Christ" (1 Jn. 2:27). The Spirit within is the basis of discernment and the goal of discernment is to become conscious of the Holy Spirit bearing witness within us as we make decisions. The function of discernment is to build a bridge between general principles and specific actions each one of us must undertake.

The discernment process is at the heart of a growing faith experience. As one grows in faith one experiences a refinement and increase of the grace of discernment. There are three fundamental beliefs: 1) that God is active in one's life drawing one into his love and a life of love; 2) that there is also a destructive tendency, a tendency to egocentricity, pride and selfishness at work within as well; 3) that God reveals himself at the deepest level of self-identity in a non-rational, intuitive way. Two pre-requisites are: 1) an absolute openness to the will of the Father and the real possibility that God can use anything as a means of encounter with him, i.e., a total spiritual liberty and indifference to all ego-identity desires; 2) the deep spiritual desire to choose and do that action which is the most authentic yes to the Word of God in the here and now. The central locus of discernment of spirits is the contemplative dimension of life, that is, a radical openness to self-identity and union with the Holy Spirit. Such radical openness requires an ability to listen and to be open to the depths of the receptive mode of consciousness and the deepest level of intuitive, non-conceptual stirrings. To be able to respond to these movements of the Spirit within requires a radical spiritual freedom and the death of ego-identity.

The discernment process is built on a comparison

UMI

experience and on the existence of bi-modal consciousness in human experience. It is the duality of ego-identity or consciousness of ego-representation, the action mode of consciousness and, self-identity in Christ, of the non-objectifiable depths of the receptive mode of consciousness. In the mysterious depths of pure consciousness there is a unitive experience involving a participation in the Trinitarian union of love. Ego-death and a progressive purification of body, mind and spirit, of the passions and intellectual vices bring one a progressive radical openness and radical freedom to live life as "an unceasing prayer."

The discernment process involves an act of spiritual understanding of the relationship between Silence and Word in a specific, existential situation. It is the choice of that action which most fully expresses love in human community. Thus, the primary requirement is a life of contemplation-in-action.

Prayer as a method to deepen and express one's prayer life is also indispensable. To come to a deeper understanding of the relationship between Silence and Word one must learn to experience how Silence has manifested itself in Christ, the Gospels and the living tradition of the Church as well as in one's past life. This is done in a variety of ways through the liturgy and various methods of prayer such as faith-sharing in groups.

Revelation is a dialectical experience which takes place in a here and now encounter of Silence with Silence through the mediation of the Word. The Christian whose life (Word) is to be as perfect an expression of the Silence (Spirit, God) as possible turns to the Scripture and the living Church as normative expressions of the unity of Word and Silence. Christ is the paradigmatic figure of the contemplative-in-action. There is a mutual deepening of awareness of one's life as an expression of Silence and one's awareness of Scripture and history itself as an expression of Silence. Prayer which teaches one the Understanding (Wisdom) to know the Silence within and to recognize when one's life is a true expression of Silence aids one in engaging more deeply and effectively in the discernment process.

Having an Understanding of Silence and Word, one approaches a decision by first collecting all the necessary evidence for the decision to be made. Discernment is not a question of spiritual illuminism and content for the decision is not to be sought in prayer. The evidence collected includes all the various kinds of data available and relevant to making the particular decision including consultation with authorities, other companions and one's spiritual director. A decision should be made as holistically as possible, that is, one uses one's rational mind, and the resources of feeling and intuition. The psychological dynamics is very similar to what Carl Rogers describes as a holistic decision process:

> To the extent that this person is open to all of his

> experience, he has access to all the available data in the situation, on which to base his behavior. He has knowledge of his own feelings and impulses, which are often complex and contradictory. He is freely able to sense the social demands, from the relatively rigid social 'laws' to similar situations and the consequences of different behaviors in those situations. He has a relatively accurate perception of this external situation in all its complexity. He is better able to permit his total organism, his conscious thought participating, to consider, weigh and balance each stimulus, need and demand, and its relative weight and intensity. Out of this complex weighing and balancing he is able to discover that course of action which seems closest to satisfying all his needs in the situation, long-range as well as immediate needs.[13]

But the ultimate point of decision comes when one ponders all these things with one's mind in the heart and opens oneself with a radical spiritual freedom and detachment to do what the "still small voice" (1 Kgs. 19:12) within, what Silence in an act of one's deepest intuitive wisdom manifests as the best choice. Then one makes a decision for action. (Of course, not every decision is this complex and far reaching.)

Once the choice and a decision to act have been made one looks for a confirmation of this choice from the Silence within. When the choice is according to the Spirit, one experiences contentment, satisfaction, peace, tranquility and quiet. If one is guided by the Spirit, one enjoys the fruits of the Spirit (Gal. 5:19-24). When guided by ego-identity, the results are quite different. The quality of life which accompanies discernment bears interior witness to a good decision. When the choice was not the right one there is no confirming interior testimony and a restlessness remains about the decision. However, one must be always open and continue the dynamic of accepting any new evidence, evaluating and testing the Spirit for a confirmation. The decision can be in error because of a lack of spiritual liberty or one may have perfect spiritual liberty but the evidence or facts are inadequate or incorrect. In another situation one may have a dual interior response, one attributed to an ego-identity reaction and a deeper response of peace and contentment in the Spirit. The decision may require personal sacrifices which are distasteful but one knows they must be made, so while there is pain or a sense of loss on one level at a deeper level one is at peace, knows it is what love must do, and is its own reward. Ultimately confirmation is given by God's active love in history, when one can look back and see that the Spirit was at work.

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[13] Carl R. Rogers, On Becoming a Person (Boston: Houghton, Mifflin, 1961), p. 188.

An important method of becoming aware of the dynamics of the Spirit in one's own life is to look back on significant moments of decision. Look at those depth experiences which are memorable, which became a source of many other decisions and which tended to give a unifying, integrating quality to one's life. Rogers suggests a similar exercise in dynamic memory that he enjoys:

> I enjoy the discovering of order in experience. It seems inevitable that I seek for the meaning or the

UMI

> orderliness or lawfulness in any large body of experience. . .It has enticed me to construct theories to bring together the orderliness of that which has already been experienced and to project this order forward into new and unexplored realms where it may be further tested.[14]

God works in different ways with each one of us in a pattern which may change as we mature spiritually. We should continually be alert to our own personal pattern of a continuing dialogue with God in our life.

Discernment and Zazen

Within the Zen tradition there is a similar dynamic of spiritual discernment. Any spirituality includes a science of discernment. The Zen meditation path is a combination of concentration and insight. The art of concentration or bare attention is highly developed during zazen and eventually mindfulness becomes no-mindness built into one's consciousness as a contemplative-in-action. The enlightened Zen person becomes able to enter every action with total attention and clear awareness. All sense data is received and registered with a brilliantly clear state of mind in which the details of every phenomenon are perceived without evaluation or attachment. Zazen is a powerful path for the Christian to achieve the basic structure of consciousness and disposition to discern the movements of the Holy Spirit. Discernment requires spiritual liberty and detachment. Discernment requires an ability to attentively regard all the concrete circumstances and interior feelings surrounding a decision.

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[14] *Ibid.*, p. 24.

Discernment requires an ability to discern the source of impulses and intuitions. Finally, discernment requires an awareness of levels of identity, a knowledge of the dynamics of ego-identity with its passions and vices as well as a knowledge of calm and tranquility arising from one's true self-identity. Zen as a psychoethical system makes these abilities available to a person who follows the Zen spiritual path. Also, if we view zazen as a metatherapy, we can have another paradigm for understanding how zazen fulfills all the psychophysiological conditions for effective spiritual discernment. Idiomatic differences arise on the level of insight, intellectual vision and interpretation of the dynamics in impersonal or personal terms.

Discernment and Conscience

Spirituality and moral theology come together in the concepts of spiritual discernment and conscience. The logic of moral decision-making and investigation of data for decisions must be combined with the spiritual depth of selflessness in the pursuit of the most loving action and with the ability to see things as they are with a depth of spiritual vision. General norms are not enough. Spiritual wisdom and a prudence of the heart are required to apply or take possible exception to general rules in specific cases. Conscience at its deepest level is beyond psychological and moral conscience. The deepest conscience is within a mystical consciousness of self-identity in Christ. This deepest spiritual conscience arises out of communion with God and humanity on the deepest ontological level. A conscience grounded in a mystical consciousness of union in Christ can exercise a prophetic function when inherited moral standards need to be re-examined and new moral standards must be sought. The contemplative-in-action is not only radically rooted psychologically and able to challenge interior enemies to identity in Christ, the contemplative-in-action is also radically rooted socially in the experience of human community in a Triune God and able to challenge the social and institutional enemies of God's Kingdom in the world. We shall return to social ethics rooted in mystical experience in another chapter.

Spiritual Counseling

The life/death process of living, the alternation of crisis and equilibrium, the Paschal Mystery is the foundation for the need for direction in one's spiritual life. Life is developmental physically, intellectually, psychologically, emotionally, socially and spiritually. The spiritual life is a movement, an integral, holistic development of the body-person through progressive life situations. Christian life is the reception of God into one's life and one's response. There is a growth in consciousness in one's ability to listen and receive God's love and in one's ability to respond with love to God's call. The maturing Christian needs to learn how to participate as fully and responsibly as possible in co-creating one's identity and concrete place in the history of salvation. As in the Zen master-disciple relationship and in psychotherapy the relationship is asymmetrical in the beginning but the goal is to hand authority for one's spiritual growth back to the person. At times of severe crisis and disequilibrium in the life of a person, the counselor may have to assume more responsibility for directing the process. The spiritual counselor facilitates and teaches the skills, and language for learning to understand and take responsibility for the growth of one's spiritual life.[15] The Paschal Mystery of death and spiritual rebirth is a long, continuous process in life. It is a process which varies in intensity and occurs on many levels as one progresses through life. As Bernard Bush says,

> The process of experience of God is analogous to the progressive stages of human development, from learning basic trust to intimacy, union, and interdependence. Each stage must be assimilated, lost, grieved over, then combined with all the previous stages so that it becomes the base for further integration.[16]

Another central aspect of the spiritual life is the primacy of the role of God. Any spiritual growth whatever is entirely dependent on the grace of God. The realization of sinfulness and dependence on God are fundamental to achieving one's true self-identity in Christ. The Holy Spirit is the primary director of one's spiritual life. Thus, a fundamental task of the spiritual counselor is to facilitate a person's openness and responsiveness to the Spirit within. God is present in the counseling situation and is to be the central figure in the trialogue. The ultimate norms of spiritual growth and action are not to be reduced to purely physical or emotional well-being. The ultimate act of love in the spiritual life is to lay down one's life for another. God does not always ask things which are reasonable to us and his ways are not always our ways. The spiritual director must facilitate awareness of the uniqueness of God's call to each person. Gregory Carlson puts it this way:

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[15] Three terms are in use: 1) spiritual direction; 2) spiritual counseling; 3) pastoral counseling. I have elected to mainly use the term spiritual counseling because its connotations give a middle emphasis between spiritual direction which has tended to be too narrowly focused as a form of pastoral care, and pastoral counseling which has tended to be too secularized into being just psychotherapy. All three are attempts to do more or less the same thing. Choice of terms is more on the basis of the connotations the words have today. I will interchange them at times.

[16] Bernard J. Bush, "Experience of God," The Way vol. 13, (October, 1973), p. 260.

> God loves each of us in a unique way and finds surprising ways to lead us to life and service, ways neither we nor others could have dreamed of. The point at issue then is not simply how we direct ourselves but how we facilitate God's direction for us. And this is precisely what spiritual direction tries to do: to facilitate God's own direction of us in our lives.*

What would be the ideal qualities of a spiritual counselor or spiritual director? There are the obvious ones of being compassionate, experienced, prudent, knowledgable of theology, the history of spirituality and psychology. But

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* Gregory I. Carlson, "Spiritual Direction and the Paschal Mystery," Review for Religious 33, #3 (1974), 535.

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beyond just having knowledge is how much of this knowledge is interiorized and a part of one's own life experience and awareness. The spiritual counselor should be adept at spiritual discernment in his/her own life and know one's own moods, needs and attitudes which may dictate and prejudice the situation. Sensitivity to the Silence within oneself makes one sensitive to the Silence that one communes with in another. One becomes able to say the appropriate thing at the appropriate time. The Spirit gives us the words when we feel too incompetent, inadequate and perhaps fearful of our own ignorance and sinfulness to be able to respond to the mystery of Silence in the life of another person. One gains an intuitive sense of the workings of the Holy Spirit in the life of another.

Having cultivated the ability to enter into Silence and leave all the thoughts, anxieties and ramblings of one's ego-identity behind, one can enter into the Silence of another person, "pass-over," with total empathy with their life, and listen for the "small still voice" within. This approaches the mind-to-mind transmission of Zen, but here in an agapeic idiom it is heart-to-heart transmission. Through discernment of the mutual "living flame of love" rather than the Buddha Mind, the experience of self-identity and presence to the Holy Spirit is facilitated in another person.

An appropriate Biblical image for the spiritual director is John the Baptist. John had the desert experience and knew the "small still voice" very well. John was sent

UMI

by God to bear witness to Christ and reveal him to others. John was aware of his mission and the double presence of the divine. Any emissary of God has the promise of his presence: "I am with you" (see Ex. 3:12; Jos. 1:5; Jg. 6:16, etc.). God is also present among those to whom the messenger is sent but who are unaware or look in the wrong place.[17] John is not the Way but points to the Way. The Buddha and the Zen masters were not the Way but bear witness to and point to the Way.

John challenges people's complacency and calls them to repentance. He makes manifest the hidden workings of God and teaches people to follow Christ.

The spiritual counselor's approach should be as experientially focused as possible. Growth in the spiritual life is facilitated most of all by growth in consciousness of one's experience. Awareness and self-knowledge are intrinsic to the growth process. One way of facilitating growth in awareness of the action of God in the life of a person is through sharing concrete examples from one's own life, the lives of other persons and from the lives of persons in Scripture. Sharing examples from one's own life and that of persons in life situations similar to the counselee can have a powerful effect of demythologizing myths and false ideas about the spiritual life and growth in prayer. "The actual sharing of these experiences," writes Eric Doyle,

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[17] A.P. Dominic, "A Biblical Image of the Retreat Director," Review for Religious vol. 35, #2 (1976), pp. 279-282.

> teaches, as no book can, how God intervenes in a person's life, how His blessed grace renews people in the hidden depth of their being, how the Holy Spirit of God guides and enlightens people in the midst of the most humdrum and monotonous daily lives.[18]

Such concrete, personal sharing also contributes to a discipline of sincerity and simplicity in an open exchange of feelings, ideas and experiences.

To further encourage an existential approach the spiritual counselor should have no specific plan except to bring into awareness where a person has been on the spiritual path, where the person is now and where the person would like to go. Encourage responses to the questions: Who am I?; What do I want from life?; What do I want to give to life?; developing into Who is the Lord for me? The spiritual counselor aids the counselee to find clarification of desires, emotions and thoughts. This can be done by the Rogerian approach of mirroring or reflecting back to the person the feelings, desires and thoughts you see the counselee struggling with. This gives a sense of objectivity to the counselee's experience and enables a person to come to grips with this awareness. However, in a culture which is so rationally oriented and in which negative feelings such as anger and one's shadow side are not readily admitted, the spiritual counselor has the special task of opening up awareness of these areas.

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[18] Eric Doyle, "On Praying and Being Human," Review for Religious vol. 33, #6 (1974), p. 1282.

Zazen is a very powerful way of growth in self-awareness. The inital stages of the Zen path involve the mastery of concentration (*samadhi*), growth in self-awareness, and sensitivity to the intuitive levels of knowledge. It is integrating the unconscious with the conscious. Having a counselee practice *zazen* for a short time each day can bring many benefits as well as an expanded consciousness so necessary in the spiritual life. St. Ignatius has Jesuits do an "examination of conscience" twice a day for fifteen minutes, which can very effectively become an examination of consciousness through "bare attention" to the here and now. This exercise can also be viewed as brief prayers of thanksgiving for one's attention is focused first of all on the continual gift of God's presence and love, and only then on one's response to this love. The center of the spiritual life is not oneself but God and his love. There should be no morbid preoccupation with oneself.

Monasticism and Monkhood

The ideal of monkhood antedates both the Buddhist and Christian traditions and is an element of most religious traditions. It is grounded in the innate dynamism toward self-transcendence and encounter with the wholeness of Reality. It is predictable that some persons in every religious tradition would seek to foster this basic dynamism of religious experience through following an eremetical-mystical path. Monasticism is an intensive expression of this innate dynamism towards self-transcendence. It is a turning to the desert, the forest or the mountains to have a pristine encounter with Reality.

The relationship between religion and monasticism becomes explicit during times of crisis and renewal in a religious tradition or society. A revival of monachism is usually symptomatic of crisis renewal. Turning to monachism is part of a reactive tendency in persons who wish to escape a dominant socio-cultural situation which is destructive of ultimate spiritual values and the innate dynamism toward self-transcendence. A society which becomes violent, hedonistic and its religious institutions over-clericalized, ritualistic and controlling fosters grass-roots movements which are reactionary. Monasticism arises on a mass scale in a search for religious authenticity and a holistic, spiritual life-style. The movements usually include a negative reaction against the spiritual bankruptcy of religious leaders and a general contestation of the values guiding secular powers. The charismatic renewal usually erupts from the non-institutional sector of a religious milieu. Ways and approaches to dealing with these existential concerns proliferate and lead to doctrinal confusion and a polarization of tendencies: activism vs. mysticism; hedonism vs. asceticism; violence vs. non-violence. The pendulum swings in the opposite direction with the danger of excesses in many directions. In a renewed quest for communitas with man and God people turn away from the existing structures. The movement is toward dedifferentiation of roles (masculine/

feminine; priests/laity; rich/poor) and decentralization. A non-clerical elite leads the movement away from a priest dominated center of the religious establishment.

Monasticism has a very important function during these periods of contestation and confusion as well as during periods of integration of the energies of religious fervor and the innate dynamism toward self-transcendence. It is imperative at times of contestation and confusion to find the "middle way" between neutralization of the renewalist fervor through institutional absorption, and chaotic dispersion of the renewalist energy through lack of constitutional safeguards.

Buddhism arose during a period of contestation and confusion. With great spiritual discernment, the Buddha formulated the first viable monastic constitution in his "Middle Path" which captured the energies of revivalism in a lay monastic movement. The Buddha contested all the extremes of institutional religion of his times: authoritarianism, ritualism, supernaturalism, intellectualism, and fatalism. He presented his "Middle Way" which was empirical, scientific, pragmatic, psychological and democratic.

Christian monasticism also arose during a period of contestation and confusion. In the fourth century A.D., Christianity had become corrupted by the "world" and those spiritually starved had to turn to the desert as the only oasis, neither in the institutional Church nor in the "world" could spiritual sustenance be found. The early monastic movement was called "counter-culture," "marginalism," "heresy," and today would probably be called "hippism." In this situation the dangers of extremism, unstructured confusion and chaos also existed. Some groups reacted against conventional moral code by opting for sexual license. The rise of the Christian monastic movement was amidst much ambiguity, exaggerations and contradictions.

Fortunately, the Church also had spiritually discerning men who were capable of controlling the excesses and capturing the energies of the movment into a viable institution. St. Basil the Great, St. Benedict and many others channeled renewalist movements into a non-clerical monasticism which remains a spiritual leaven in the Church.[19]

Of course, since their foundation Buddhist and Christian monastic traditions have gone through periods of decadence and renewal. St. Ignatius attempted to adapt the monastic tradition to a more active involvement in the world in his spiritual tradition of contemplation-in-action. Zen Buddhism is a part of Mahayana Buddhism which does not utilize the monastic experience as Theravada Buddhism does. However, the monastic experience and the *vinya*, the Buddha's constitution for monastic life, are utilized in training Zen Buddhists for life in the world with a spirituality similar to the Ignatian contemplation-in-action.

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[19] The above section on monasticism is a paraphrase and adaptation of Aloysius Pieris, "Monkhood: Some Elementary Facts about Its Origin and Its Place in a Buddhist-Christian Dialogue," *Dialogue*, vol. 1, #1 (January-April, 1974), pp. 1-8.

A case could be made for our times as another period of contestation and confusion in both civil and religious society. There is a great deal of religious fervor and a mass search for alternative ways of living and for authentic religious experience. There are many new religious groups, each with its guru and particular solutions to the present crisis. Such times of crisis and change are opportunities for growth or regression. It is too soon to tell where the present movements will end up and what the crisis will be for Christianity. This study is in itself a manifestation of our times and it is a plea for the rediscovery of the wisdom of the "Middle Way" of both Buddhism and Christianity.

The parallels between the Buddhist and Christian monastic experience are quite striking and correspondences can be articulated within their own idioms. In the Christian agapeic idiom the central image for the Benedictine experience is one of opening up the "inner ear" so that one may listen and respond to the love of God. For the Zen tradition the central image is one of opening the "inner eye" so that one may see and be transformed. The search for self-identity is a central theme of both traditions: Hui-neng, founder of Zen monachism, says, ". . .see what at this moment thy own original face doth look like, which thou hadst even prior to thy own birth."[20] Brother David Steindl-Rast says, "For the

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[20] William Barrett, ed., Zen Buddhism: Selected Writings of D.T. Suzuki (New York: Doubleday Anchor Books, 1956), p. 71.

Christian monk, Christ, 'the Image of the invisible God' (Col. 1:15) is the 'original face" of man, and the contemplative life has no other goal than to restore man's image disfigured by sin, to its original God-likeness: "We all, with faces unveiled, reflecting as in a mirror the glory of the Lord, are being transformed into this very image from glory to glory, as through the Spirit of the Lord" (2 Cor. 3:8).[21]

In the gnostic idiom, stressing the passive and impersonal elements of Silence, Zen views enlightenment as looking and seeing, while in the agapeic idiom, stressing personal response to the Word, Christianity views the mystical experience as listening, hearing and obeying (the purgative, illuminative, and unitive interpenetrating moments of mystical experience).

Within the Zen discipline the koan is used to open the inner eye: ". . .even ignorant ones, if they all of a sudden realize the truth and open their mental eyes, are, after all, wise men and may attain even to Buddhahood."[22] Within the Benedictine discipline obedience opens the inner ear. One learns to listen to the "call" of the Lord through the person of the Abbot. One listens for the Word which calls for a liberating obedience, overcoming egocentric pride and selfish desires. True self-identity is found in the response of self-giving love. Enlightenment, "seeing into one's nature," gives a liberating vision through the discovery of self-identity which was obscured by error and ignorance.

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[21] Br. David Steindl-Rast, "A Western Monk Looks at the East," Mount Saviour Monastery, New York., reprint, 1975.

[22] Barrett, p. 89.

Both traditions require conversion and renunciation. There is a turning toward the true Self and away from what is opposed to truth. The Christian turns to a dynamic encounter with the Word and away from self-will and the rebellion of sin. The Zen Buddhist turns toward the Silence of Buddha nature and away from the misery of attachments.

Wholeheartedness is also stressed by both traditions. One-pointedness and devotion to the task gives a unifying momentum to one's life. It is "with all love and solicitude" that St. Benedict wants his monks to obey and when he says of the love which is the root of that obedience that it has to come "out of one's whole heart, one's whole soul, one's whole strength," (Deut. 6:4; Mk. 12:30) we are reminded of the Zen Master's terse admonition: "put your whole soul into the business."[23]

Closely related to wholeheartedness is a syndrome of monastic attitudes at the core of the spiritual life and common to both Zen and Christian monachism. These are reverence, humility, purity of heart, simplicity, gentleness of spirit, and inner peace.

The spiritual path is one of growth in the integration of body, mind and spirit. Ritual is an integrative element in monastic life. The Art of Tea ("cha-no-yu") and the Divine Office ("opus Dei") are perfect idiomatic expressions of the integrative harmony of Silence and Word through bodily action in both traditions. The totality of monastic life is organized to be a living witness of spiritual integration and wholeness. Monastic life simplifies living as much as possible. Monasteries are usually situated in places where one can be close to nature and be sensitive to the natural rhythms of nature. The environment is maximal for exercising B-motivation and B-cognition most of the time. Survival needs are minimal. With total renunciation for the sake of spiritual freedom and the ability to love so existentially expressed in this life-style it is easier to make the dramatic shift of self-identity from "I-have" to "I am," from having to being. The amount of activity requiring the action-mode of consciousness and cognition is minimal. One can live predominantly in the receptive mode of consciousness and cognition. Together with silence, prayer and meditation all dispose one to achieving the goals of the spiritual life through concentrated human co-operation with the work of the Spirit in one's life.

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[23] Steindl-Rast, p. 17.

Asceticism: Growth in Consciousness and Freedom

Renunciation, detachment, and poverty of spirit are means, never ends in themselves, to growth in spiritual freedom and consciousness of the Spirit and one's identity in Christ. Asceticism itself is a response to the call of Christ to follow him:

> He called the people and his disciples to him and said, 'If anyone wants to be a follower of mine, let him renounce himself and take up his cross and follow me. For anyone who wants to save his life will lose it; but anyone who loses his life for my sake, and for the sake of the gospel, will save it. What gain, then, is it for a man to win the whole world and lose his life?' (Mk. 8:34-36)

Asceticism is growth in awareness of one's ego-identity, its anxieties, its compulsions, tricks and habits, and then its death in a kenotic self-emptying through renunciation and detachment in the service of others. Through self-denial, detachment and poverty of spirit we free ourselves of a false identity to gain our true self-identity. Growth in awareness and concentration through disciplined meditation and being in the present, we gain awareness and freedom from just being automatic, from heedless impulsiveness, from unconscious controls on our life to be able to love what is important and to choose to do God's will with wholeheartedness.

Contemplation-in-action, one's life as prayer, and ascetical practice, is an incarnational spirituality of involvement with the world. A mysticism of love and service requires that we develop all our talents and abilities which we then place at the service of Christ through serving others in the world. Life and work in the world offer genuine opportunities for detachment and renunciation of self.

Contemplation-in-action is the realization that the principle of interiority is the principle of exteriority, absolute subjectivity and absolute objectivity become one.

A mysticism of service is an absolute entering into life, into the world, into other persons which brings proportionate introvertive depth until inner and outer become one in Silence. Extrovertive mysticism and introvertive mysticism are ultimately reciprocal. One's encounter with the dramas of violence, lust, hatred as well as love, trust and peace in the world are also encounters with those dimensions of oneself. Person and society are mutually creative realities. Unless one knows the violence, evil as well as the good and the peaceful in oneself one cannot really know and confront them in others and go beyond them into the mystery of communion in Silence.

Ego-death must occur whether one's ascetical path is outward in an extrovertive mysticism or inward in an introvertive mysticism. Slowly one's life becomes more and more selfless and filled with the gifts of the Holy Spirit. One labors more and more effectively for the coming of the Kingdom of God, for the fulfillment of creation.

Zen's asceticism is also an asceticism of spiritual freedom and growth in consciousness as well as service to others with total selflessness. The enlightenment experience which asceticism leads to is a liberating, integrative and transforming experience in which one becomes a Bodhisattva who empties himself in the service of others with wisdom and great compassion. The Zen Buddhist's path is initially a more introvertive path to the discovery of the oneness of inner and outer reality through _zazen_ and _koan_ practice, but the final thrust is the compassionate service of others in the world. The monastic experience is not a life-time experience but a temporary one.

Retreats: The Spiritual Exercises

Obtaining spiritual counseling or direction for an hour or so on occasion is one way for a person to help oneself to grow in the spiritual life. It is a moral monopoly in which the hour becomes a special time to focus on the dynamics of one's relationship with God. In fact, the Spiritual Exercises of St. Ignatius which we are about to discuss can be given to a person over several months during the course of normal daily life through periodic sessions with the retreat director. But some persons also choose to put themselves in the situation of a total physical monopoly for three days, eight days, or thirty days called retreats in order to deepen and become aware of the dynamics of their spiritual life.

The Spiritual Exercises of St. Ignatius is an intensive thirty-day retreat designed to be a method of awakening, deepening and explicating the dynamics of the spiritual life as they operate in everyday life. The *Exercises* are a school for the contemplative-in-action, for the mysticism of everyday life. Through meditations, various exercises, and rules for the discernment of spirits, St. Ignatius thematizes the fundamental dynamic in human spiritual experience of the way God normally works with persons in their everyday life. Through an organic sequence of meditations one learns to discern the dialectic between Silence and Word in the whole history of humankind, especially, in the life of Christ and ultimately in one's own life. Implicit in this process is the challenge to surrender oneself wholeheartedly and lovingly to the dynamics of love between God and all creation. The basic agapeic paradigm is that all things come from God as an act of love and all things return to God in an act of love. God is seen as the source of all love. One finds one's deepest meaning and sense of human life in service, through participation in this universal dynamic love. Ego-identity, attachments, and selfishness are seen as the sources of alienation within oneself, from others, from nature and from God. The methods and process of meditation are radically integrative of the person. A deeply intuitive felt-knowledge of being loved evokes an integrative loving response, the felt-knowledge finds its fulfillment in love. Then love fulfills itself in a loving response of service. This becomes the way of prayer of the contemplative-in-action.

The rules for the discernment of spirits given in the *Exercises* represent St. Ignatius' genius and unique contribution to the history of the art of spiritual discernment. Ignatius saw the impotence of the intellect as *the* criterion of perfection and joins an affective criterion to the intellectual. The experience of "consolation without previous cause" is at the heart of Ignatian spiritual discernment. It is a core experience which cannot deceive and what one wants to be contemplating when one awakens, and upon awakening one immediately turns one's mind to the topic of contemplation. One keeps one's attention on the contemplation topics all the time as the Zen retreatnats focus on their particular *koans* all the time. One is to keep silence and avoid even eye contact with others unless necessary. There is to be moderation in food, drink and amount of sleep. There are five meditation periods of one hour distributed over the day: for example, two before noon, two in the afternoon, and one in the evening. One sees the retreat master at least once a day. Meals are in silence. Twice a day one makes a fifteen minute examination of conscience. One attends mass each day and has the opportunity for confession during the course of the retreat. The modes of encounter with the retreat master are: in private spiritual direction, in confession, in general instruction for meditation periods and when he celebrates mass and gives a homily. Each retreatant is given basic instructions in the discernment of spirits and aided in their application to past and present life experiences. The retreat is an experiential process involving the whole person in which one experientially verifies the basic dynamics of the spiritual life. There is an ego-death and rebirth in Christ. In these general terms the Zen sesshin and the Ignatian retreat are very similar. In both cases the retreats are attempts to facilitate a life-time process and one does not accomplish it all in one or even many retreats.

is the measure of all other experiences. It is the manifestation of the Spirit, a simple, non-scientific, and non-philosophical reflection. It is a mood of loving reverence, respect and deep inner peace in which one experiences the divine transcendence. Ignatius feels that this experience is most characteristic of everyone's life of Christic grace. The ability to be aware of this experience is the center of a mysticism of everyday life.

Zen Sesshin and Ignatian Retreat

Being a contemplative-in-action is common to both Zen and Ignatian spiritualities. Thus, the goal of a period of intensive exercises which bring the basic dynamics of the spiritual life to consciousness is a common one as well. Both the sesshin and the retreat have exercises to awaken, deepen and explicate a spiritual dynamic operating in everyday life. Both the Zen Master and the retreat master are guides who instruct the retreatants in the exercises and point to the dynamics operating in the experience of the retreatant. Both facilitate each retreatant through a unique process; each person becomes a unique variation of the universal theme of self-discovery.

The daily schedule in both cases is highly structured. Retreatants making the Exercises are told what to do with their body, mind and spirit from the moment of arising to the moment of falling asleep. (However, the time-order is flexible and varied according to very personal and thorough knowledge of each particular retreatant.) On going to bed one thinks of what one wants to be contemplating when one awakens, and upon awakening one immediately turns one's mind to the topic of contemplation. One keeps one's attention on the contemplation topics all the time as the Zen retreatnats focus on their particular koans all the time. One is to keep silence and avoid even eye contact with others unless necessary. There is to be moderation in food, drink and amount of sleep. There are five meditation periods of one hour distributed over the day: for example, two before noon, two in the afternoon, and one in the evening. One sees the retreat master at least once a day. Meals are in silence. Twice a day one makes a fifteen minute examination of conscience. One attends mass each day and has the opportunity for confession during the course of the retreat. The modes of encounter with the retreat master are: in private spiritual direction, in confession, in general instruction for meditation periods and when he celebrates mass and gives a homily. Each retreatant is given basic instructions in the discernment of spirits and aided in their application to past and present life experiences. The retreat is an experiential process involving the whole person in which one experientially verifies the basic dynamics of the spiritual life. There is an ego-death and rebirth in Christ. In these general terms the Zen sesshin and the Ignatian retreat are very similar. In both cases the retreats are attempts to facilitate a life-time process and one does not accomplish it all in one or even many retreats.

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The basic differences derive from the difference between an agapeic idiom and a gnostic idiom. The basic paradigm for the Christian is an agapeic one formulated in theological language, that is, of all things coming from God as an act of love and all things returning to God in an act of love. God is the source of all love. For the Zen Buddhist: all things arise out of/are the Void, Buddha nature and return to the Void/Buddha nature. Buddha nature is the source of all wisdom. The gnostic idiom is one of intuitive wisdom which seeks its fulfillment through compassionate service until all are one in *Nirvana*. The agapeic idiom is one of love and fulfillment in service until all are one in the Kingdom of God.

While *zazen* begins as an introvertive process and ends up as an extrovertive unitive experience, in the Ignatian retreat the meditations facilitate an extrovertive process of growing awareness and identification with the basic dynamic of love in creation, in salvation history, especially in the life of Christ and then in oneself, the extrovertive movement becomes introvertive. Again, the principle of exteriority is the principle of interiority, inner and outer become one. The basic dynamic of Silence and Word is brought into harmony. Zen enters into Silence to discover Silence as Word; Christianity enters into the Word to discover Word as Silence.

Christian Koan/Zen Koan

Both Zen Buddhism and Christianity are rooted in an experience which is paradoxical to concptual consciousness. Zen *koans* point existentially to the answer to the question "Who am I?" Zen *koans* are intellectual *koans* which require the ability to see with the intuitive wisdom of *prajna* that *nirvana* and *samsara* are one. It is an intuition into the timeless perfection of the now as Being, as Buddha nature. Zen sees the how of being in the here and now. It is the discovery of the Kingdom here and now, of Silence.

Christianity is rooted in an agapeic paradox. Christian *koans* existentially point to the answer to the question: "Who acts?" Christian *koans* are *koans* which require the ability to look, listen and obey the Word which brings love and enables love. The Christian is required to respond to the oneness of the love of God and the love of human persons, of creation. All of creation is at once the manifestation and returning of God's love. Christianity sees what to be so that the Kingdom may come. Christianity sees the Word incarnating itself in history. The life of Christ is a *koan* not to be understood with the rational mind but with intuitive wisdom which finds its fullness in an act of love. The cross is a *koan* of love. Scripture is not to be understood merely through analysis, but through pondering all things in the heart.

Zen and Christianity are interdimensional and complementary in emphasis. They bring together the paradox of being and becoming, perfection now and perfection to come, the Kingdom now and the Kingdom to come.

Various kinds of stories including koans and parables are attempts to existentially establish the Christian and Buddhist world-views within human consciousness and experience. Some stories construct an integrative world-view and some like the koan and parable constantly shatter any complacency about rationally understanding the Christian or Buddhist experience. The parable, like some koans, are to subvert any attempts to rationalize experience and reduce it to conceptual consciousness and cognition.

Parables are stories which are calculated to show the limitations of the rational mind and its attempts to make everything very logical. Parables always contradict one's rational expectations and attempts to figure God out and rationalistically control him. Parables shatter self-complacency about oneself by revealing one's sinfulness and pride and call one to deeper conversion, to openness to the mystery and paradox which one cannot rationalize. Christ had to constantly break down false expectations about the Messiah and Messianism. He had to break down rationalized views which hid inner pride, and prejudice. In the story of the Pharisee and the Publican, people expected the prayer of the Pharisee to be accepted and the Publican's to be rejected but the opposite happens. This raises unexpected questions about the true nature of prayer and sacrifice.[24] In the story of the Good Samaritan, the Jews who listened would expect the Priest

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[24] John Dominic Crossan, The Dark Interval (Niles, Illinois: Argus Communications, 1975), pp. 101-103.

UMI

and Levite to help but they do not and the Samaritan, a religious outcast, does. The expectations of the listeners are over-turned and radical questions are raised, shattering the security of the hearer's world-view. Such parables and many Zen koans clarify the perspective of the world of Spirit. It takes two to parable and koan just as it takes two to play chess. One cannot give oneself a koan or parable. One needs another who can help keep alive the experience of transcendence in this way. The parables of Christ need to be heard in modern day terms. It is not sufficient to allegorize the parables of Christ for they are not allegories even though the apostles made some of them into allegories. One must distinguish between the stories of Jesus in their original intentionality and in their interpretations within the gospels.[25]

Art and Spirituality

The religious and aesthetic, which have been one at many times and in many cultures, are one in their source even though they become differentiated in a secular culture. The aesthetic has its roots in the depths of man's receptive mode of consciousness and the intuitive mode of knowing. The life of the Spirit (Silence) is the life of the arts. To create art and to truly understand art one must be open to and imbued with the Spirit which speaks within all true art, which manifests the Spirit and the work of the Spirit. The work of the

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[25] Ibid., p. 78.

Spirit is delightful oneness, beauty, harmony and integration.

The arts have had a long and complicated history in Christianity. The topic is too complex to treat in a brief way but one can point to the structure of the artist's consciousness and the disciplines which the artist engages in to become a good artist. The structure of consciousness and the means are exactly analogous to the spiritual path to the mystical experience. The most central element is awareness, growth in consciousness. Writing about the mystically oriented religious poet, John Moffit says,

> . . .there is one characteristic without which all others are ineffective: alertness. . . .I am not referring to an attentiveness to the environment in all its myriad details, but rather to an openness to it as a whole, a direct intuition of its actuality, what is is for me now and here, leading to a heightened awareness of the spirit that informs it.[26]

The spiritual path and the artistic path involve growth in awareness through a journey into oneself and outside self to the Silence at the center of all reality where outer and inner become one. When this happens all of life becomes symbolic, life becomes poetry.

Symbolic consciousness is common to the mystic and the artist. In both mystic and artist cosmic consciousness of one's encounter with Silence gives rise to symbolic consciousness. Norman O. Brown says:

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[26] John Moffitt, "Who or What is a Religious Poet?" America (December 6, 1975), p. 398.

> To reconnect consciousness with the unconscious, to make consciousness symbolical, is to reconnect words with silence; to let the silence in. If consciousness is all words and no silence, the unconscious remains unconscious.[27]

Art which does not arise out of Silence to touch the Silence in everyone is not true art. True art is universal and eternal because it expresses and touches the eternal Silence in everyone.

To be open to the Silence, the Spirit, the Muse within requires discipline, detachment, selflessness, and radical openness, the very qualities of the spiritual path of the mystic. Art requires a discipline of technique and a discipline of self. One must be a master of the medium and tools one uses to express the still small voices of the Spirit. One must have a thorough self-discipline to be able to unclutter one's consciousness of ego, of attachments, of fears, to be able to listen to the inspiration which comes in silence from the Silence within. Through these disciplines of attentiveness and detachment we allow the Spirit to speak through us and the tools we work with.

Beyond works of art one creates in wood, or stone, or with paints is the creation one makes of one's life. The Christian is called to bring about the New Creation, the New Man. The discipline, controlled selflessness and openness one learns in following the path of the artist must also be transmitted into everyday life.

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[27] Norman O. Brown, _Love's Body_ (New York: Vintage Books, 1966), p. 258.

UMI

Zen utilizes the arts as an integral part of the spiritual path and knows the oneness of the religious and the aesthetic. R.H. Blyth identifies the religious and the poetic:

> The poetical and the religious are identical states of mind, in which everything is seen to have its real value, that is, an absolute value, which cannot be compared to that of any other thing. To the religious all things are poetical--eating, drinking, sleeping, going to the lavatory--not one more than another. To the poetical all things are religious: every blade of grass, every stick and stone, the butterfly and the intestinal worm.[28]

This brings us back to symbolic consciousness which integrates the one and the many, the infinite and the finite. When one integrates and harmonizes body and mind, word and Silence, conscious and unconscious through spiritual discipline everything becomes poetry:

> The antimony between mind and body, word and deed, speech and silence, overcome. Everything is only a metaphor; there is only poetry.[29]

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[28] R.H. Blyth, Zen in English Literature and Oriental Classics (Tokyo: The Hokuseido Press, 1942), p. 33.

[29] Brown, p.266.

Chapter 4

CHRISTIAN: PROCESS GOALS AND STAGES

Holiness: Wholeness and Unity

The major characteristics of Christian spirituality embodied by the mystics are that it is Incarnational, Trinitarian, Christocentric and ecclesial. These theological characteristics are in harmony with the nature of the human person and articulate the fact that we are created in the image of a Trinitarian God.

As Incarnational and Christocentric, authentic Christian spirituality should respect the human person as a psychosomatic unity. Christ's Incarnation continues in the People of God which will grow and develop until the coming of the Kingdom of God. Christ is the paradigmatic figure and model for every Christian, a model of wholeness and integral living. Christian spirituality should avoid the reductionist tendencies of the past. Christian spirituality is not merely a moral theology, with the spiritual life judged and measured by moral criteria alone. Christian spirituality is not merely a system of self-perfection or merely a program of psychological conditioning to attain altered states of consciousness. The emotional life is an essential dimension of the human personality and Christian spirituality must neutralize long-standing attitudes of rejection of the emotions. There is no real difference between emotional development and maturity. Classical stoicism's negative attitude of complete suppression of the emotions should no longer contaminate Christian spirituality. The intemperate adulation of the intellect, reason or a functional autonomy of the will betrays a non-Christian and non-humanist contamination of Christian spirituality. Any attempt to facilitate spiritual growth at the expense of the unity of the person is doomed to failure.[1] Christ reiterated the first precept of the decalogue:

> This is the first: Listen Israel, the Lord our God is the one Lord, and you must love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength (Mk. 12:28).

Thus, the integrated person is the only suitable subject for spiritual growth.

The Trinitarian and ecclesial dimensions of Christian spirituality reflects the intrinsic social nature of the human person. We are interdependent relational beings who are created for communion in love. Christ was a "man for others" and he gave us a totally new commandment:

> I give you a new commandment: love one another; just as I have loved you, you also must love one another. By this love you have for one another, everyone will know that you are my disciples (Jn. 13: 34-35).

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[1] Timothy J. Gannon, Emotional Development and Spiritual Growth, Synthesis Series (Chicago: Franciscan Herald Press, 1965), pp. 15-18.

We are not told merely to "love God with all our heart" but "to love one another," and we are not told merely to love our neighbor "as yourself" but "just as I have loved you." In this new commandment Christ points to the fact that love of God, love of neighbor, and love of self are one. Christ's love in our love for one another is the measure of spiritual growth and a loving dialogue with God in our encounter with life is the fundamental paradigm of the spiritual life.

Prayer is Christian living and not just formal methods of prayer. It is important not to become overly preoccupied with the details of methods of prayer and the details of the private prayer life of the great mystics. There is the danger of intellectualization and individualism in such a concern. The Christian mystics did not speak in great detail about the methods of prayer as Zen and other Eastern religions do because prayer is the whole of life and living, and the Holy Spirit is ultimately the only true teacher of prayer. Advancement in prayer comes with advancement in openness, spiritual liberty and the ability to respond to God's presence and love with love for one another. Love is also the criterion for ways of prayer, that method which increases the depth of one's encounter with love and response to love is the method one should use. Though we are not spending much time on the sacraments, liturgy and other modes of communal activity such as family life, these are important dimensions of Christian spirituality.

Christian spirituality and the mystical path should

UMI

not only respect the social nature and integral unity of the person but also the developmental nature of the social, maturing body-person. Prayer is not only embodied and interpersonal but also developmental. The human person has an intrinsic dynamism toward continual self-transcendence and a dynamic movement toward unity and communion. We have a dynamism toward wholeness and union with the totality, the felt-wholeness of experience. We may be encapsulated within a rationalistic, empiricist world-view but the Spirit always seeks ways to break through any encapsulation.

The human person has been divided and studied from various aspects, among them being: physiological, psychosomatic and socio-affective. We develop physically, socially, emotionally, intellectually, morally and spiritually. An holistic, integral spirituality of the mystical path must take into account the dynamics and criteria of psycho-social, moral and spiritual development and health. Each of these domains is independent and interdependent. When the developmental processes of growth in each area are respected and development tasks completed in a balanced way, a person has developed a natural psychosocial base within which the theological virtues of faith, hope and charity are also developing. One cannot expect a person to assume the practice of the theological virtues merely by an act of the will in a very voluntaristic fashion. To impose vows or religious aspirations on persons immature in general affective growth or in sexual maturation is to make them

> the victims of a continuous psycho-spiritual conflict between their elevated aspirations on the religious plane and their diminished capacities on the psychic plane.[2]

Methods of prayer and ascetical practices should be amenable to the maturity of the person utilizing them. Moral and spiritual growth, and mystical and ascetical aspects of the spiritual life develop together as independent/interdependent processes within one's spiritual life.

The general process goals or movements in spiritual growth are the following interconnected manifestations of a single process of change. There is a basic shift in identity from ego to self, a conversion experience in Christian spirituality. There is an increase in the depth and degree of engagement in the life process as a maturing body-person through an increase in contact with Reality, in detachment and responsibility, in spiritual freedom, in self-acceptance and self-awareness. As the depth and degree of engagement with one's life situations increases, one's prayer life also grows towards the integral unity of a constant loving engagement with God in life. The organic unity between the inner life of Jesus with his Father becomes the model and structure of consciousness in one's interior life of union with Christ, and one's action manifests this deepening union.

The difference between a beginner's act of pure, selfless love of God and that of a more mature spiritually developed person is a difference of degree and intensity of engagement in life. It is not merely a matter of attention and absorption in a particular action but also a question of the level of one's being and whether the depths of one's being is invested in the action. One can develop the capacity for an ever-more total self-commitment by an act which comes from self-identity rather than ego-identity, by an action which issues from an intellectually, emotionally, and spiritually mature person.

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[2] Andre Godin, "Spiritual Life and Mental Health," New Catholic Encyclopedia vol. 13 (New York: McGraw-Hill, 1967), p. 585.

One can speak of the progressive interiorization of the faith-experience and modes or levels of knowing from conceptual understanding to living the Truth. To develop the contemplative dimension of experience is to enter into life with increasing intensity and greater depth of integral faith-knowing. A person can live on different levels of cognition and consciousness. One can be encapsulated within the everyday world of conceptual consciousness and cognition. One operates totally on a thinking-sensing level of experiencing and awareness. The spiritual life and ascetical practice is to liberate one from such encapsulation and the limitations of the rational mind. Once the world of spirit breaks through in one or several peak experiences and an initial conversion experience takes place, one begins to experience a tension between the self and ego, the world of everyday and the world of spirit. One begins to integrate the symbolic, enactive and unitive levels of consciousness into one's conscious experience. The intuitive and feeling levels of consciousness and knowledge give an embodied, experiential substance to doctrines of faith. One's understanding of the Christian faith experience is no longer merely conceptual. One begins to progress from an extrinsic, conceptual knowledge of the Christian faith to an internalized, interior knowledge based upon one's deepest intuitive experiences and ultimately the unitive experience.

The mystical experience is an holistic, integral encounter with reality in which inner and outer become one. As one develops the levels of consciousness and modes of cognition which lead to the experience of self-identity in the unitive experience, one also penetrates the levels of reality until outer and inner become one. One's most unique, intuitive experience of self-identity is also a universal experience of communion. Mystical experience and mystical prayer is the fully alive and fully experiencing of life to its unitive depths. Life becomes a bi-modal, plateau experience of the contemplative-in-action.

As there are levels to one's experience of self and the world, there are also correlative levels to one's action in the world. Action in the world, living one's life is not something extrinsic but arises out of the level of one's experience of life. A person may merely act out of impulse or in a very conditioned stimulus-response manner. Another person may always try to act with reason and logic. Still another may act from a deep experience of self-identity and of the Spirit within.

There is one living process beginning with a level of consciousness and cognition and terminating in an external action reflecting the level of awareness and knowledge out of which it arises. Contemplation and action are two sides of the same coin and the quality of one develops with the quality of the other. The levels of consciousness and cognition are all involved in every action. Maturation, spiritual development, is a question of growth in consciousness and a balanced integration of the unitive, enactive, symbolic and conceptual levels of consciousness and cognition in a total self-surrender of the whole person to the action of grace and in total openness to the gifts of the Spirit. We should also remind ourselves once more that the movement toward holiness and wholeness is communal as well as personal, that community and selfhood go together as inner and outer, and that the People of God and its pilgrimage to the holiness and wholeness of the Kingdom of God is the main paradigm and personal growth is within this movement.

Mysticism, Holiness and Unwholeness

Our discussion above is an ideal picture of the progressive maturation and integration of a Christian following the mystical path toward holiness. It is obvious that sanctification is far from being an easy task. Everyone's natural capacities for growth and maturation, and everyone's opportunities for growth and maturation vary tremendously. Yet all are called to holiness and Christian perfection. How can one say this? Louis Beirnaert proposes the question:

> There are men with deformed psychic structures, who, poor in natural dispositions for a life conformed to the moral law, will never be virtuous and who will stumble from weakness to weakness to the very end of their lives. There are some whose psychic structures render them arid and make of them incurable rationalizers. They will never have any relish for the sacrements and for simple submission to mystery. There are men with infantile psychic structures, haunted by a hunger for security, obsessed by a false sense of guilt, and possessed of so many shortcomings great and small, that they will probably never experience lucidity in their value judgments and constancy in acts formed by the will. Are all these--and they are innumerable--really unsuited for sanctification?[3]

Though we tend to idealize the lives of the mystics even their lives were as stormy and rough as anyone's. However, mystical experience and sanctification are not just acts of a person but an act of God open to man's free consent. As Andre Godin says,

> . . .psychic normalization is required, not as a direct capacity for salvation, but as an indispensable way for the 'fruits of the Spirit' to be able to appear and manifest themselves more in man. . .If these qualities fail, fidelity to grace will be solely that of a combat unceasingly waged and endlessly lost. What is lost, then, is not the essential sanctification, nor is it the merit certainly, but their empirical manifestations in virtuous and fulfilled behavior.[4]

The well-endowed person who has been gifted with intelligence, a good home, family and schooling, and the poorly endowed person who may not be intellectually gifted, has emotional problems, and never had many opportunities are both called to holiness and sanctification. Both also have to bear the same burdensome and painful death of ego-identity. The renunciation of pride and self-sufficiency is easy for no one. Every person has a different threshold for the recognition of sin in the alienation and isolation of pride and self-sufficiency, and the recognition of God's saving love. There are moments when the "still small voice" breaks through the noise of the ego and one hears the call of surrender to God's love. When one is weak and unrooted as when one is identified with the ego, it takes great courage to see this weakness as the key to unlimited strength and power in an admittance of one's weakness and a surrender to God's power within. The conversion threshold greatly varies just as the threshold of recognition for the alcoholic. Different alcoholics have to suffer the damage of alcoholism on their lives in a variety of ways and degrees before admitting to being an alcoholic. Once admitted they find great strength to transform and fulfill their lives through an interdependence in community and trust in God. They discover their wholeness in a Trinitarian community of love to which we are called by our very nature.

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[3] Louis Beirnaert, "Does Sanctification Depend on Psychic Structure?" in William Birmingham and J.E. Cunneen, eds., Cross Currents of Psychiatry and Catholic Morality (New York: Pantheon Books, 1964), p. 145.

[4] Godin, p. 586.

When the voice of the Spirit is able to break through as in peak experiences, an openenss of the person to the meaning and potentiality of this experience is still required.

One may turn away from such experiences or seek them more and discover the gifts of vision, life and transformation they bring. Spontaneous mystical experiences require the soil to be cultivated about them so that these seeds of spiritual growth may bear fruit. However, some persons may never have the natural capacities or opportunities for preparing the proper nutrients for these seeds. If the conditions are not present:

> . . .fidelity to the inspirations of the Holy Spirit will not transform them except, at worst, by a struggle everlastingly betrayed and unceasingly lost. What is defective, then, is not the essential sanctification; it is its inscription in the psyche, its empirical manifestation in virtue, at least in developed virtues; for this persistent effort--the only thing some men are capable of--is already virtue in its very germ.[5]

Sanctification for some is a life long struggle with psychological, emotional or moral problems. They live a life buffeted and wretched in so many aspects but they also surprise us when evidence of their true sanctity breaks through in heroic or usually unnoticed acts of tenderness, generosity, and self-sacrifice for others. Some of these prostitutes, criminals and derilicts may precede us tomorrow into the Kingdom of God.

When a person has a certain maturity, psychic integrity and listens to the Spirit within, a new life is inaugurated in the conversion experience and the gifts of the Holy

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[5] Beirnaert, p. 149.

Spirit diffuse themselves throughout the whole maturing personality in new ways of loving, perceiving and judging. One begins to see the fruits of the Spirit become manifest in their lives (Gal. 5:16-25).

Presuming these two types of persons freely accept the grace to respond to the invitations of the Spirit to sanctification according to their natural capacities and levels of maturation, there are two kinds of saints and mystics:

> 1) There are the saints whose psychic structures are deformed and difficult, the company of the anguished, aggressive and sensual, all those who bear an insupportable weight of determinisms. . .There is the immense throng of those in whom sanctity will never shine in their psychic structure here below, who will never lift themselves up till the last day to be resplendent '*in perpetuas aeternitates*!' These are saints without name.
>
> 2). . .there are the saints with an excellent psychic structure, saints who are chaste, persevering and meek--model saints, canonized or canonizable; those in whom the released heart is as embracing as the sands which border on the sea. . .the admirable saints who stir up the action of grace and in whom we touch humanity transformed by grace; the recognized saints who have feast days; the great saints who brilliantly have their print in history.[6]

Though externally and even psychologically and emotionally the lives of these saints are quite different, in their inner depths they both hear God's voice, long for his love and long to return his love, feel themselves unworthy of God, and give praise to God. For us they may be very different but before God they are equal.

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[6] *Ibid*., p. 150.

However, sanctification is not just an eschatological mystery to be revealed to each person on the last day, it is a task for all of us to achieve here and now through an openness and surrender to the Spirit working to transform our lives. So that the gifts of the Spirit may ripen and bear fruit, we must concern ourselves with making the soil healthy. We must strive to help others to mature morally, socially, emotionally and psychologically so that spiritual development may bring to fruition a life of holiness which is wholeness.

Progress and Stages of Spiritual Development

Conversion (metanoia) is a central Biblical concept in both the Old and New Testaments. Conversion or the process of repentance as it is in the Bible can be presented as having four major moments: 1) the person living the unrepented life; 2) the person receiving a call to repentance; 3) the person's response, the moment of turning, of radical change; 4) the establishment of a new relationship, a life of faith and membership in the Kingdom.[7]

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[7] Stephen R. Kuder, "The Literature of Conversion," Ph.D. dissertation (The Graduate Theological Union, 1975), pp. 53-54. These four moments correspond to the four critical stages of Assagioli: Crises preceding spiritual awakening; crises caused by spiritual awakening; reactions to spiritual awakening; and phases of transmutation. Also, it may be noted that there is a life/death process in between stages or moments in which one may grieve the loss each time and experience Kubler Ross' stages of denial, bargaining, depression and acceptance. Each moment is assimilated, lost, grieved over and integrated into the life process.

UMI

These four moments are very evident in St. Paul's theology of conversion and the language he uses. When speaking about the first moment Paul writes about the "old man," the man before conversion living "under the power of sin." A powerful description of man's sinful state before conversion is in Romans 3:10-18. Before spiritual awakening one experiences the inadequacies of life,of a commonsense, materialist world-view. Alienation from one's self, from others and ultimately from God manifests itself in many subtle ways within the life situation.

In the second moment of conversion Paul says, "Who will rescue me from this body doomed to death? Thanks be to God through Jesus Christ the Lord" (Rom. 7: 24-25)! The theme and key phrase of the second moment is salvation "through Christ." Conversion requires God's initiative, the intervention of God's grace which the individual person may either accept or reject in the third moment of response. The Spirit breaks through into one's consciousness and one gets a glimpse of one's need for God; one may even gain a glimpse of the integral oneness of reality.

The third moment is turning to Christ, moving onto Christ and finding one's identity and fulfillment "in Christ" and "with Christ." "In Christ" characterizes the fourth moment of newness of life: "Therefore, if anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come" (2Cor. 5:17). The Christian life is life in Christ and Christ in me (Gal. 12:20; 2Cor. 13:5;

UMI

Rom. 8:10).[8]

The New Testament language and images presuppose that the conversion is a continuing process involving a development and maturation. There are immature beginners (1Cor. 3:1; Eph. 4:14) who at first cannot stomach anything but milk and cannot yet live on solid food as the perfect (Heb. 5:14), who have reached maturity in life and thought (Col. 4:12; Phil. 3:15). The New Testament implies there is a growth and a maturation process and that all are called to become more perfect in this way but there is a complete absence of any more exact definitions of the stages of this ascent.[9] Also, for Paul, love is ultimately the decisive factor and only valid criterion for the ascent of the Christian to perfection in Christ. This development is a part of the conversion process as an on-going process of continual incorporation through Christ, into him, in him and finally, with Christ. The fourth moment is open-ended and includes not only coming to maturity in Christ but also to eternal life "with Christ." The preposition "with" points to the notion of eschatological glory and the promise of resurrection "with Christ" (1Thes. 4:14; Rom. 6:8; 8:32).[10]

Biblically, holistic growth in incorporation in Christ should be viewed as we have described above, as an integral process of development and maturation of the body-person in Christ. However, beginning with St. Paul, a Christian presentation of the ascent of the Christian to maturity and perfection took on a gnostic emphasis. The ascent for Paul became oriented toward a predominantly (though not exclusively) gnostic goal so that the perfect man differs from the less perfect by his greater wisdom (sophia)and knowledge (gnosis; cf. 1Cor. and Heb.). The first full articulation of a gnostic scheme of ascent was made by St. Clement of Alexandria. After Clement came Origen and then Evagrius Ponticus (the most Buddhist of the early Desert Fathers). This school of thought continued in the teachings of Pseudo-Denis, Augustine, and Gregory the Great. This gnostic schema tended to bring all the divisions which the presentation of a holistic, integral view of spiritual development attempts to overcome. However, the gnostic three-fold scheme has been a major paradigm in texts of ascetical and mystical theology for many years, and it has close parallels with the Buddhist gnostic scheme of spiritual development as the following table shows:[11]

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[8] Kuder, pp. 64-71.

[9] Karl Rahner, "Reflections on the Problem of the Gradual Ascent to Christian Perfection," Theological Investigations vol. 3 (Baltimore: Helicon Press, 1967), pp. 3-23.

[10] Kuder, p. 72.

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[11] I am indebted to Aloysius Pieris, S.J., for the major outline of this table.

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[10] Kuder, p. 72.

The Fourth Noble Truth

The Eight-fold Path consisting of three "phases" or "spheres"

			Christian Parallels	
PRAJNA (gnosis) (iii)	1. Proper vision 2. Proper thinking	counsels	SANCTITY 'theological life'	MYSTICAL LIFE 'Beyond the world' Contemplation
SAMADHI (concentration) (ii)	6. Proper ascetical effort 7. Proper mindfulness 8. Proper concentration		SPIRITUALITY 'theoretic life'	'ASCETICAL LIFE' 'Away from the world' Meditation
SILA (virtue) (i) *Five Precepts	3. Proper speech 4. Proper action 5. Proper livelihood	commandments	MORALITY 'practical life'	'ETHICAL LIFE' 'In the world' Action

*Abstention from:
1. Stealing
2. Harming living beings
3. Misusing the senses
4. Lying
5. Intoxicants and drugs

(= 4-7 of the Decalogue)

Perfecti (Perfect)	(iii)
Proficientes (Proficient)	(ii)
Incipientes (Beginners)	(i)

Also: Unitive	(iii)
Illuminative	(ii)
Purgative	(i)

This scheme of ethical life, ascetical life and mystical life became a division into beginners (those who still meditate); proficients (those who contemplate) and the perfect (those who enjoy the state of divine union) in the Middle Ages. Also, St. Bonaventure distinguished the three ways into the purgative, the illuminative and the perfective or unitive, which are utilized by St. John of the Cross.

However, in a holistic, integral and Biblical approach to Christian spirituality, there is no action-meditation dichotomy, or a spirituality-morality dichotomy. This differentiation so similar to the Buddhist scheme came later under the gnostic influence on Christianity. This is not to say that these schemes or the knowledge gained about the spiritual life from the writings of the mystics who wrote about the spiritual life and reflected on their own experience in terms of these schemes are useless. There is much useful information but the dichotomies and false emphases on gnostic knowledge or on the rational mind must be overcome. Some mystics did adapt the scheme by making agapeic knowledge in its fullness as the goal.

Mystical States of Consciousness

Auguste Poulain's The Graces of Interior Prayer is a classic descriptive study of the experiences of many mystics whom he studied during his lifetime.[12] We shall use his study

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[12] Auguste Poulain, The Graces of Interior Prayer, 6th Edition (St. Louis: B. Herder Co., 1910).

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as our resource for a brief presentation of the classical mystical view of the degrees of prayer and the mystical states of consciousness.

Loving dialogue with God is the major paradigm of the prayer life. There are four degrees of what were considered ordinary prayer which reflects a progressive growth in familiarity and love in one's personal relationship with God. Vocal prayer is saying prayers aloud or silently. Meditation is visualization or reflection upon events in the life of Christ, upon Scripture texts in general, or upon the lives of the saints. Affective prayer is mental prayer or meditation in which the affections become numerous and predominate the time of prayer more than discursive reasoning does and the deduction of truths is partly replaced by intuition.[13] Prayer of simple regard or of simplicity is a stage in mental prayer in which intuition begins to replace reasoning and one's affections become simple. Affective prayer and prayer of simplicity are somtimes called prayer of the heart. The movement is towards simplicity and an intuitive, loving communion with God as with a friend one has grown to know very well, with whom words become less necessary and with whom a sensitive loving intuitive awareness grows deeper. During these stages there are distractions, periods of dryness, fatigue, and degrees of facility for the prayer of affection and of quiet. Whether one is extrovertive or introvertive, one's occupation, and cultural values all contribute to disposing one toward or away from prayer of the heart but one sooner or later arrives there. Poulain says those with little memory or imagination, who are simple, loving persons and have easy access to their feelings get there sooner.[14]

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[13] Ibid., p. 7.

In continuity with these four types of prayer are the four stages of mystical consciousness formally designated as such. In this classical tradition mystical prayer indicates evidence of greater activity on God's part. These four are: the prayer of quiet (an incomplete mystic union); prayer of union; ecstasy; and the spiritual marriage or transforming union.[15]

The prayer of quiet indicates an opening up of the intuitive or contemplative dimension of one's experience. It is a moment of awakening to the intuitive depths of one'a consciousness and the movements of the Spirit:

> This comes abruptly and unexpectedly. You are suddenly possessed by an unusual state of recollection which you cannot help but notice. You are overtaken by a divine wave that fills you through and through. You remain motionless beneath the influence of this sweet impression. And then it all disappears with the same suddenness. Beginners are surprised at this, for they find that they are overtaken by something that they cannot completely understand. But they surrender themselves to this inclination because they realize at once that it is something holy. They postpone to a later date the task of examining it more closely.[16]

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[14] *Ibid.*, pp. 17-18.

[15] *Ibid.*, p. 53.

[16] *Ibid.*, p. 220.

This initial awakening is important just as the first Zen enlightenment experience is. These moments vary in frequency and intensity as do peak experiences. And they will amount to nothing but passing moments if they are not valued, fostered and the insights coming from them worked through. These peak experiences are to become the plateau experience of Maslow. Poulain explains how they become an habitual part of one's consciousness:

> Finally a time comes when the prayer of quiet is not only very frequent but habitual. Now we have it as our state whenever we want it. It will occur outside the time of prayer and whenever the thought of God is presented, as for example in conversation. This is enough for us to be seized by the divine action. If this action is powerful, then we may find that it interferes with our occupation, but usually it all disappears quickly. At other times the divine action seems to have a mute influence which continues in the midst of a busy life.[17]

The prayer of quiet becomes an experience of a bi-modal consciousness in which two levels of awareness are present simultaneously. A tension arises between ego-identity and an intimation of a deeper sense of self and presence of God within. This is similar to the Zen enlightenment or zazen experience being brought into every action of life so that Zen becomes eating, sleeping and working. During this stage the ego-identity level with its egocentric concerns, anxieties and resistance to its death is experienced along with an emerging deeper sense of self which is unified and at peace.

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[17] *Ibid.*, p. 221.

With time a mystic selflessness will evole as the personality becomes integrated around a deeper sense of self-identity.

The development of mystic selflessness and self-identity occurs through the mystic union. In the mystic union one is grasped by the experience of union more intensely, distractions on the ego level disappear, personal effort is reduced to nothing and there is greater certainty of God's presence within. All the elements of the prayer of quiet are intensified but transformation, complete shift of identity with the death of the ego has not occurred yet. This state of union comes and goes, sometimes lasting a half hour. With some effort one can move out of this state into contact with the world. This state is similar to a trance state but is less violent, does not last as long, and is not as visible outwardly. When the more intense union is not being experienced one falls back into the prayer of quiet. In The Interior Castle St. Teresa writes:

> For as long as such a soul is in this state, it can neither see nor hear nor understand: the period is always short and seems to the soul even shorter than it really is. God implants Himself in the interior of that soul in such a way that, when it returns to itself, it cannot possibly doubt that God has been in it and it has been in God; . . .it can neither forget it nor doubt that it received it (and this quite apart from the effects which remain within it. . .)[18]

The third stage is ecstasy. The ecstatic state is the mystic union at a greater intensity also with degrees. A "simple ecstasy" comes gently; "rapture" is sudden and violent; and "flight of the spirit" almost seems to carry oneself out of the body. Beyond the stage of simple ecstasy it cannot be resisted and one's body remains in the position it has when the rapture comes. Externally, the body seems to be in a trance state, with none of the senses functioning. Subjectively, the person is having a very intense religious experience with intellectual visions being communicated, which seems to be an intuitive knowledge without images or concepts which is only communicated with great difficulty after the experience. Many mystics such as St. Ignatius spend years coming to an intellectual grasp of the contents of these visions, many times having to proceed by negation. St. Teresa says:

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[18] St. Teresa of Avila, The Interior Castle, E. Allison Peers, trans. (New York: Doubleday Image Books, 1961), p. 101.

> When the soul is in this state of suspension and the Lord sees fit to reveal to it certain mysteries, such as heavenly things and imaginary visions, it is subsequently to describe these, for they are so deeply impressed upon the memory that they can never again be forgotten. But when they are intellectual visions they cannot be so described; for at these times come visions of so sublime a kind that it is not fitting for those who live on earth to understand them in such a way that they can desribe them; although after regaining possession of their senses they can often describe many of these intellectual visions.[19]

It is important to distinguish a spiritual ecstasy from lethargy, catalepsy or a psychotic state of withdrawal. The resemblances are merely external in terms of the ligature of the body. From the subjective point of view there are great differences both during and after the experience. During the experience the mystic experiences an expansion of one's consciousness and cognitive capacities in a very surprising way with intellectual visions which are not visual. In the false ecstasy, there is a narrowing of the field of consciousness and knowledge. Hallucinations consist of representations of the imagination, aural, visual or tactile, very different from the purely intellectual perceptions of the saints.[20] After the experience, the mental patients usually emerge depressed, dull, stupified. They usually have strong imaginations and a will which is very weak and with a low resistance to suggestions. Also, their moral sense is lethargic. On the other hand, the mystics were usually persons of strong character and will, with high moral ideals which are enriched by the experience. Moreover, the mystics remember their visions and the experience helps them mobilize a great deal of energy with which to serve others.

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[19] *Ibid.*, p. 150.

The fourth stage is the "spiritual marriage" or "transforming" union which we discussed in the second chapter as the highest stage of mystical experience. This is the bi-modal state of the contemplative-in-action. The plateau experience is one's everyday experience. One is now adjusted to a self-identity in Christ and to the powerful movements of the Spirit within. One can now say with St. Paul, "It is no longer I who lives, but Christ lives in me" (Gal. 2:20). There are no more ecstasies or suspension of the senses. Like the Zen Bodhisattva one returns to the market-place to serve others with loving compassion.

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[20] Poulain, p. 258.

In drawing a comparison with Zen it is necessary to make some comments about the ecstatic stage. Not all mystics who pursue this introvertive mystical path experience ecsatsy and some students of the mystical tradition such as Joseph de Guibert (1877-1942) maintained that ecstasy is not an integral part of the mystical path.[21] De Guibert speaks of three stages: prayer of quiet, union and transforming union. Ecstasy tends to occur with a person who cannot control the influx of the consciousness of the Spirit within, without losing the use of one's physical and psychological faculties. A strengthening process takes place in a person so that one becomes accustomed to the movement of the Spirit in a plateau experience. De Guibert says:

> Hence, there are two forms of full union--ecstatic and non-ecstatic. But, according to St. Teresa, who was the first to distinguish between them, they differ only in the intensity and not in the nature of the union; thus in ecstasy the union is much greater. However, since ecstasy is only the result of the overflow of the interior union on to man's external faculties, it does not make the union itself different.[22]

In Zen even the deepest spiritual experiences, physical ecstasy is virtually unknown. In fact, Zen training is designed to counteract anything like ecstasy. Keeping one's eyes open during zazen, the shouting, scolding and beating with the stick all militate against suspension or ligature ever occuring. William Johnston suspects that one reason D.T. Suzuki refused to call Zen experience mystical was his reluctance to associate the Zen enlightenment experience with these peripheral physical concommitants and rightly so.[23]

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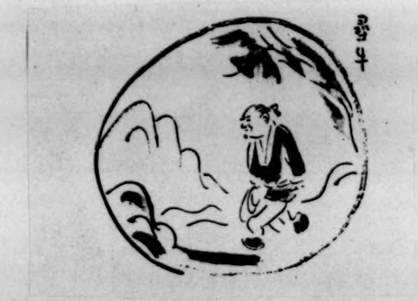
[21] Joseph de Guibert, The Theology of the Spiritual Life (New York: Sheed and Ward, 1953).

[22] *Ibid*., p. 333.

Christian Mysticism and The Ox-herding Pictures

In the domain of religious and mystical experience, we can find additional resonances of humankind's universal religious nature in the Zen Ox-herding Pictures. They portray the search and appropriation of the depths of religious experience which the Christian can easily identify with. Focusing mainly on Kakuan's pictures we shall approximate a Christian version of each picture and find echoes in the Christian mystic literature.



1. Search for the Ox

There are several common Zen and Christian themes in this initial picture. Both the Zen Buddhist and the Christian are aware of not being "at home" and sense the alienation from themselves, others and nature in their lives. Both have a strong desire for Truth and the awakening of their interior life. Kyotetsu depicting "the loss of the Ox" points to the reasons for this state. It is a state of "original ignorance" (gnostic idiom) and "original sin" (agapeic idiom) which keeps us from our true nature. Zen points to the fact and Christianity also points to the cause for the fallen state. We are seeking but often in the wrong places and outside of ourselves. The true Self which is present from the beginning as the Ox in Kyotetsu's first picture seeks itself. E. Gilson says:

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[23] William Johnston, Silent Music (New York: Harper and Row, 1974), p. 73.

> Man's misery lies in the fact that he can so easily deceive himself as to the true object, and suffer accordingly without even suspecting that he does so; but even in the midst of the lowest pleasures, the most abandoned voluptuary is still seeking God; nay more, as far as regards what is positive in his acts, that is to say in all that makes them an analogue of the true love, it is God Himself Who, in him and for him, seeks Himself.[24]

We run in pursuit of the wrong object of our quest in what St Bernard calls the "circuitus impii": "Wandering, hopelessly revolving, in the "circuit of the impius" those who tread this weary round suffer not only the loss of God but also the loss of themselves. . ."[25]

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[24] E. Gilson, The Spirit of Medieval Philosophy, A.H.C. Downes, trans. (London: 1950), p. 58.

[25] E. Gilson, The Mystical Theology of St. Bernard, A.H.C. Downes, trans. (London: 1940), p. 58.

The image of the Ox has a dual meaning of Buddha nature or image of God, and the ego which needs to be purified. Buddhahood, in the sense of "Dharmakaya,"[26] and image of God are approximately correlative in this case. The Christian is to restore the image of Goe in oneself. In Christian theology there have been two approaches to the nature of the image of God in the Christian. In Western or Latin theology, someone like St. Augustine, "takes as his starting point the image of God in man, and attempts to work out an idea of God, by trying to discover in Him that which we find in the soul created in His image."[27] The second way which the Eastern theologians such as St. Gregory of Nyssa took was to start with revelaion and what it is in man which corresponds to the divine image. This is a theological method applied to anthropology. Thus, Vladimir Lossky says,

> The first way seeks to know God by starting from man created in His image; the second wishes to define the true nature of man by starting from the idea of God in whose image man has been created.[28]

The doctrine of Buddhahood has more affinity with the

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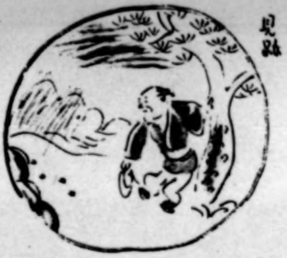
[26] In Mahayana Buddhism, there is a doctrine of the three Bodies of Buddha: Dharamakaya (Body of the Law); Mirmankaya (Imaginary Body) and Sambhogakaya (Celestial Body). Buddha nature or Buddhahood is generally associated with the Dharmakaya.

[27] Vladimir Lossky, Theology of the Eastern Church (London: James Clarke and Co., 1957, reprinted 1968), p. 115.

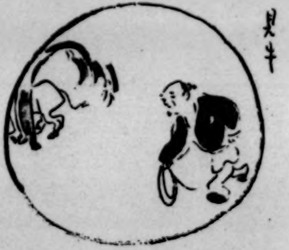
[28] Ibid.

Eastern theological approach. The Zen Buddhists' problem was not how to understand this mystery but one of accepting the mystery in order to live its deepest meaning.



2. Traces of the Ox

Both Christian and Zen Buddhist gain a conceptual knowledge of Buddha and God, and the way to find him. Something of the Truth can be known from Scripture, sermons and the living witness of others. Christians go a step further in their teaching about the Vestigium Dei (the trace of God) in all of creation. The Zen "Traces of the Ox" do not have any of the Christian meaning of Vestigium Dei.



3. Finding the Ox

One catches a glimpse of the Ox in brief peak experiences. One has an initial awakining in the prayer of sim-

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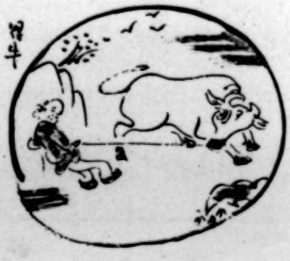
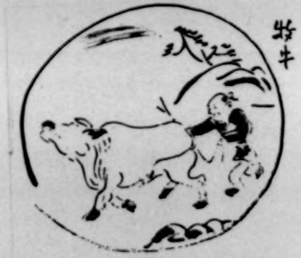
plicity but one's ego-identity is still strong. Even though one has been able to rest quietly in an active repose and the need to reason has diminished, distractions still pull you away. Fears, anxieties and preoccupations of life force you to return to "practical" considerations and problems. Yet, you now know for certain there is an answer to one's search.



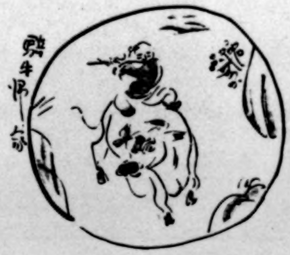
4. Catching the Ox

An incomplete mystic union has been reached in the prayer of quiet for short times. Self-identity in the unitive experience and ego-identity still remain in a tension. One is not free from attachments and ego-identity.



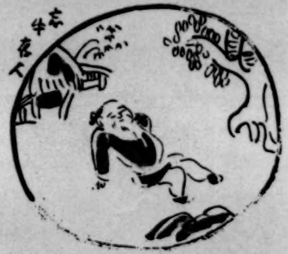
5. Taming the Ox

One must allow the mystic union to deepen by removing all the barriers to total self-surrender to God. Ascetical practices are required to gain greater spiritual freedom and awareness of the limitations of ego-identity and the rational mind. Ego-identity (ox) is tamed through the power of the Spirit (Ox).



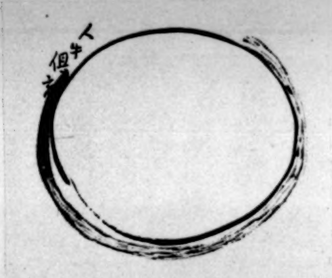
6. Returning Home on the Back of the Ox

With the onset of mystic union one begins to finally return home to self-identity in Christ. The ego-identity (ox) with all its concerns and preoccupations are put aside through the power of the Spirit (Ox) which brings you home.



7. The Ox is Forgotten, the Herdsman Remains

Having found one's true self-identity, ego-identity is forgotten but vestiges still remain and one still enjoys some of the gifts of the Spirit in prayer. But one has to be purged of all attachments even to the gifts of the Spirit with which the herdsman can still identify himself.



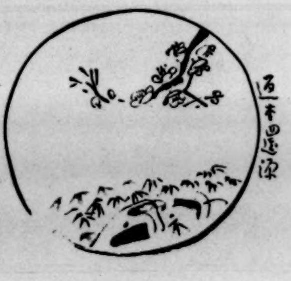
8. Complete Oblivion of Ox and Herdsman

The Great Death finally takes place, there is no longer any attachments or possible sources of ego-identity, no ox and no herdsman! The "Empty Circle" symbolizes complete forgetfulness and total effacement. It symbolizes total detachment and total poverty of spirit as well so that in surrendering all one may have all. St. John of the Cross says:

> To reach satisfaction in all
> desire its possession in nothing.
> To come to possess all
> desire the possession of nothing.
> To arrive at being all
> desire to be nothing.
> To come to the knowledge of all
> desire the knowledge of nothing.
> To come to the pleasure you have not
> you must go by a way in which you enjoy not.
> To come to the knowledge you have not
> you must go by a way in which you know not.
> To come to the possession you have not
> you must go by a way in which you possess not.
> To come to be what you are not
> you must go by a way in which you are not.

When you turn toward something
you cease to cast yourself upon the all.
For to go from all to the all
you must deny yourself of all in all.
And when you come to the possession of the all
you must possess it without wanting anything.
Because if you desire to have something in all
your treasure in God is not purely your all.
In this nakedness the spirit finds
its quietude and rest.
For in coveting nothing,
nothing raises it up
and nothing weighs it down,
because it is in the center of its humility.
When it covets something
in this very desire it is wearied.[29]

This is the summit of the mystical path which evolves further in the next two pictures with which this picture forms the "Buddhist trinity." This picture expresses the depths of Silence, union and oneness of all in the nothingness of pure consciousness.



9. Return to the Ground and Origin

In and through total forgetfulness the All appears! Through the "Cloud of Unknowing" one returns to the source of existence and finds all. This is the spiritual marriage in

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[29] Kieran Kavanaugh and Otilio Rodriguez., trans., The Collected Works of St. John of the Cross (Washington, D.C.: Institute of Carmelite Studies, 1973), pp. 103-104.

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which one knows the harmony of Silence and Word, and finds God in all things. In the Spiritual Canticle St. John of the Cross says:

> In that nocturnal tranquility and silence and in that knowledge of the divine light the soul becomes aware of Wisdom's wonderful harmony and sequence in the variety of His creatures and works. Each of them is endowed with a certain likeness of God and in its own way gives voice to what God is in it. So creatures will be for the soul a harmonious symphony of sublime music surpassing all concerts and melodies of the world.[30]

One enjoys an intimate encounter with God and the universe, everything in its true nature. Everything is known as one in the Silence (Picture 8, Prajna) and passionately loved in their uniqueness and grandeur (Picture 9, Karuna). Echoing St. Paul, St. John of the Cross sings a hymn of cosmic praise:

> Mine are the heavens and mine is the earth. Mine are the nations, the just are mine, and mine the sinners. The angels are mine, and the Mother of God, and all things are mine; and God Himself is mine and for me, because Christ is mine and all for me.[31]

Free to see things as they are, Christians and Zen Buddhists see all things in their purity. Kakuan's text for the ninth picture is: "All beings are by nature pure and immaculate, freed from blemishes. He contemplates them as such, and establishes himself in total destitution. The water is green, and the mountain is blue; they see them with a naked eye. . ."[32]

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[30] Ibid., p. 472.

[31] Ibid., p. 669.

Fumyo's caption for the ninth picture is "Enlightened Solitude" which has a beautiful resonance with the theme of Silence and Word. This theme is also beautifully expressed by St. John of the Cross:

> My beloved is the mountains,
> And lonely wooded valleys,
> Strange islands,
> And resounding rivers,
> The whistling of love-stirring breezes,
>
> The tranquil night
> At the time of the rising dawn,
> Silent music,
> Sounding solitude,
> The supper that refreshes, and deepens love.[33]

Especially appropriate are John's words of commentary on "sounding solitude":

> . . .the soul perceives in that tranquil wisdom that all creatures, higher and lower ones alike, according to what each in itself has received from God, raise their voice in testimony to what God is. She beholds that each in its own way, bearing God within itself according to its capacity, magnifies God. And thus all these voices form one voice of music praising the grandeur, wisdom and wonderful knowledge of God.
>
> This is the meaning of the Holy Spirit in the Book of Wisdom when He said:. . .'The spirit of the Lord filled the whole earth, and this world which contains all things has knowledge of the voice.' (Wis. 1:7). This voice is the sonorous music without solitude and estrangement from all exterior things, she calls it 'silent music' and 'sounding solitude,' which she says is her Beloved.[34]

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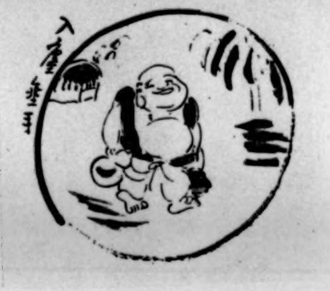
[32] Augustine Okumura, "Zen and Christian Spirituality," (Kyoto, Japan: 1974), Mss.

[33] Kavanaugh, trans., The Collected Works of St. John of the Cross, "The Spiritual Canticle," stanzas 14 and 15, p. 462.

[34] Ibid., p. 473.



10. Entering the Market-place with Open Hands

Contemplation-in-action, loving service of others in and through Christ is the complete union of contemplation and action, the highest mystical state. Both Zen Buddhist and Christian find the meaning of life and death in Buddha and Christ respectively. Dogen says, "To live is Buddha and to die is the same Buddha."[35] And Paul says, "To live is Christ and to die is gain." Both seek with loving compassion to save all others. One essential difference is Zen's orientation toward individual impersonal salvation and a stress on solitary mysticism and Christianity's orientation toward a personal, communal salvation within the People of God and a solidary, Trinitarian mysticism. Though in the depths of the Zen mystical experience there is a sense of oneness but of identity rather than communion.

Anatta and Pneuma

The problem of the ego and self-identity is central to both Christian and Zen Buddhist. The Buddhist doctrine of anatta has been a central issue in Zen/Christian dialogue. However, if we return to a Biblical anthropology of man we may find that the anatta doctrine is not only acceptable but can be taken even more seriously than the Buddhists do.[36]

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[35] Okumura, p. 30.

A dualist view of a person as a composite of body and soul in which the body dies at death and the soul endures eternally is not Biblical and only a later Christian concept developed under the influence of Greek philosophy. A major Hebraic-Christian Biblical view stresses resurrection rather than immortality. Also, the Apostle's creed speaks of the "resurrection of the body" (meaning the total personality). There is no notion of an immortal soul or ego existing independently as an eternal immutable entity which inhabits the body and escapes it at death. If this is the case, then there is a fundamental agreement between Buddhist and Biblical theology on the doctrine of anatta.[37]

If we look briefly at the Buddhist and Biblical anthropology of human existence we shall see a strong parallel in terms. The Bible views man apart from God's spirit as a psychosomatic or psychophysical unity which can be analyzed into mind (psyche) and body (sarx). The mind and body of the human person are mortal, physical and mental processes. The Buddhist parallels are nama and rupa. Nama refers to all the psychical aspects of human experience which are available to self-introspection and the science of psychology. Rupa refers to all the physical processes of human experience usually studied in biology and physiology. The Christian psyche/sarx and the Buddhist nama/rupa make up the psychosomatic unity of mortal human existence apart from one's true self-ideneity. It is important to note that the human person is always perceived as a whole, never dualistically, and all the terms discussed relate to the person as a whole from a particular perspective. Thus, psyche/sarx and nama/rupa, each term refers to the whole person, they are interdependent and each belongs to the other in an integral manner.

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[36] Lynn A. De Silva, The Problem of the Self in Buddhism and Christianity (Colombo, Sri Lanka: Study Center for Religion and Society, 1975). I shall be relying heavily on the thesis of this book but I am adapting de Silva's presentation to my own thesis and I am not claiming to be faithfully presenting de Silva's thesis. He is writing in response to the Theravada position which is slightly different from the Zen position.

[37] Ibid., p. 10.

By this view, anatta which means the existential awareness of one's nothingness or unsubstantial nature can be used by both Christian and Zen Buddhist. Ego-identity is the enemy of both and a "fluid sense of self" is more true to the psychosomatic process of life. Nothing in psychosomatic experience is to be clung to as one's self-identity. In fact, one must lose one's life to gain it.

> Then Jesus said to his disciples, 'If anyone wants to be a follower of mine, let him renounce himself and take up his cross and follow me. For anyone who wants to save his life will lose it; but anyone who loses his life for my sake will find it" (Matt. 16:24-25).

What then is self-identity for the Christian and Buddhist? Is the anatta doctrine nihilistic? For the Christian true self-identity is the human person as "spirit" (pneuma). It is the Biblical understanding of self as existing only in a living relation with other individuals. The Biblical concpet of spirit functions descriptively as the central or core concept of the authentic self. The concept spirit points to the personal-communal dimension of human existence. It points to experience as a multidimensional unity and as an all-inclusive totality. Spirit represents personal life as intrinsically relational and social. Spirit represents personal fulfillment through ego-transcendence and a total self-emptying of all ego-identity and ego-centrism in order to enter into a relationship of total surrender to God. The Pauline doctrine of _kenosis_ (self-emptying) is related to the self-emptying in the absolute realization of _anatta_ and the principle of exteriority/interiority. _Kenosis_ is weakness assumed out of real strength. Christ is the model of _kenosis_ which Paul assumes and calls all Christians to assume: "Take me for a model, as I take Christ." (1Cor. 11:1).

Actually, there are at least six uses of the word spirit (_pneuma_) in the New Testament. We are interested in two: a) as described above, that is, spirit "as a purely Christian spirit created in the believer which enables him to hold communion with God because spirit with spirit can meet" and b) "as applied to the Divine--to God, to the Holy Spirit and to the Spirit of Christ."[38] It is through the spirit in us that we can encounter God in a mystical experience beyond ordinary psychosomatic experience, receive intellectual visions and the gifts of the Holy Spirit. The spirit is the eternal in human experience. It is man's participation in God through which man becomes an image of a triune God.

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[38] _Ibid._, p. 83.

For Zen, the Self is one's Buddha nature. The Self is another order of existence. It is not within the realm of psychology nor biology. It is an experience of pure consciousness, an experience of the Void. It is the non-objectifiable source of all consciousness and life of our psychosomatic existence. It is the ontological ground of all existence.

The Christian concepts of individuality and personality have also been criticized by Zen Buddhists as denials of the doctrine of _anatta_. Perhaps, we can also clarify these concepts with the Biblical view of human existence discussed above. Individualism is egocentric, dualistic and the alienation of self from others which Buddhism rightly attacks. When one regards individuality and personality from the perspective of self as constituted by relation, one achieves individuality and personality fulfillment through _anatta_ or _kenosis_. Personality is achieved through a total self-emptying in order to enter into a progressively deeper and progressively holistic encounter with the totality of the universe. A person emerges as a person in and through a community of persons who are one in the Silence, in the Spirit. Love in community differentiates and unites in a mutual self-giving in which all find complete fulfillment. One gives all, is detached from all in order to gain all. Such a conception of the self, which is also not the ego of psychology, should be more acceptable to Zen Buddhism which is against any limited conception of the Self.

Both Zen and Christian mystics speak of the ultimate encounter in which one finds one's identity and in which self and other become blurred. St. Maxim uses the example of a sword which becomes red hot: the sword does not know where the fire ends and the iron begins.[39] There is a Buddhist story about a salt doll:

> A doll of salt, after a long pilgrimage on dry land, came to the sea and discovered something she had never seen and could not possibly understand. She stood on the firm ground, a solid little doll of salt, and saw there was another ground that was mobile, insecure, noisy, strange and unknown. She asked the sea, 'But what are you?' and it said, 'I am the sea.' And the doll said, 'What is the sea?' to which the answer was, 'It is me.' Then the doll said, 'I cannot understand, but I want to; how can I?' The sea answered, 'Touch me.' So the doll shyly put forward a foot and touched the water and she got a strange impression that it was something that began to be knowable. She withdrew her leg, looked and saw that her toes had gone, and she was afraid and said, 'Oh, but where is my toe, what have you done to me?' And the sea said, 'You have given something in order to understand.' Gradually the water took away small bits of the doll's salt and the doll went farther and farther into the sea and at every moment she had a sense of understanding more and more, and yet of not being able to say what the sea was. As she went deeper, she melted more and more, repeating: 'But what is the sea?' At last a wave dissolved the rest of her and the doll said: 'It is I!' She had discovered what the sea was, but not yet what the water was.[40]

Shift from Ego to Self/Multiple Realities

The conversion experience of the Christian is a process of turning to Christ, moving into Christ and finding one's true identity and fulfillment "in Christ" and "with Christ." We have the life of Christ in us through an interior encounter of spirit with Spirit. We come to live our life according to the Spirit. As with Zen we can realize the process through an absolute kenosis and total detachment. Prayer, spiritual direction and all the means utilized in the spiritual life are means/ends to life in the Spirit as a contemplative-in-action.

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[39] Anthony Bloom, Living Prayer (Templegate Publisher, 1966), p. 106.

[40] Ibid., pp. 105-106.

The world of sense and intellect and the world of spirit is also reflected in Biblical anthropology. Everyday reality lived in and for itself is life according to the flesh (sarx). It is egocentric, individualism, man as sinner alienated and becoming more alienated and isolated. Psyche is an aliveness or life natural to animals as different from inanimate nature. Life is based entirely on need and desires of the flesh. It is life without God. The psyche (rational mind or ego-identity) is the seat of desire and satisfaction (Lk. 12:19), of sorrow (Mt. 26:38) and doubts (Jn. 10:14). Sarx/psyche is the psychosomatic unity of man limited in life and activity to an empirical, materialist world-view which ends with physical death.

The "world of spirit" is living life according to the Spirit (Pneuma). The fruits of the Spirit is contrasted with the works of the flesh in Galatians 5:19-23. The Spirit in the Christian enables one to pray (Gal. 4:6) and is the source of mutual love (Gal. 5:13-36), the principle of eternal life (Gal. 6:8) and the seat of consciousness and psychic functions (1Cor. 7:34; 2Cor. 7:1). Christ brings us the world of the Spirit that we may have more abundant life (zoe, Jn. 10:10); eternal life (zoe, Jn. 10:28) which is gained and maintained by love (1Jn. 3:14 ff.). The psychosomatic unity sarx/psyche becomes soma/psyche/pneuma when ego-death occurs, when conversion transforms a person and everyday reality. The body (soma) has a spiritual dimension now and a greater source of life and energy in the Spirit. The psyche (mind, reason, emotions) once the opposite of pneuma becomes transformed by pneuma. Pneuma transforms psyche into God-likeness or into the image of God in Christ. "We can say that pneuma is psyche--the indivisible whole--raised to a new dimension of being by the power of the Spirit."[41] The human person is body, mind and spirit with a somatic, psychic, and spiritual life which are interdependent. Body and mind have a mutual interactive relationship analogous to the mind and spirit interactive relationship. The mind (psyche) is the image of God and the spirit is the life of God in man. Disconnect God and Spirit and a person can no longer live according to the image of God and has no participation in eternal life. The vision and knowledge of life according to the Spirit is a vision and experience of the Kingdom in life now and to come. The Kingdom is a vision and experience of total communion and full personhood achieved in love. The Kingdom embraces all dimensions of being, individual and social, historical and trans-historical.[42]

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[41] de Silva, p. 84.

Though the idiomatic terms may differ, the basic experience of the world of spirit and world of everyday of Zen and Christianity correspond very well. There is only one reality experienced and lived according to two modes of consciousness and understanding. Every person stands divided within as the human community stands divided without. Both within and without need to be integrated and brough into oneness. Until that time comes we shall have a dual experience and vision of the one reality and struggle for their integration. But the world of spirit must be our paramount reality for it is only then that everyday reality can be redeemed, integrated and brought to its consummation as the Kingdom of God on earth.

Zen and Christian mystics both distinguish two kinds of knowledge or wisdom. In the first two chapters of the First Epistle to the Corinthians, St. Paul distinguishes between knowledge which consists of words and statements, a rational, dualistic knowledge, and a paradoxical knowledge which is a matter of experience and which goes beyond the reach of reason. To reach spiritual wisdom one must be liberated from servile dependence on the raional mind. If one follows the "word of the Cross" which makes no sense to the world of everyday, it becomes a means by which God "destroys the wisdom of the wise" (1Cor. 1:18-23). Once liberated what is weakness and foolishness in everyday terms becomes a tremendous source of power in spiritual terms.

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[42] _Ibid_., p. 18.

Zen and Christian mystics as well as Scripture stress an experiential approach. The Biblical expression "to know" is to know in the sense of experiential possession as in an act of love. Merton says,

> It is essential to true Christianity that this experience of the Cross and self-emptying be central in the life of the Christian so that he may fully receive the Holy Spirit and know (again by experience) all the riches of God in and through Christ. (Jn. 14: 16-17, 26; 15: 26-27; 16: 7-15)[43]

From the perspective of multiple realities we can see how both Zen and Christian mystics can speak of everyday reality as being illusory. Commenting on how the mystics see the world from the perspective of the world of spirit Thomas Merton says:

> . . .when a Christian speaks of the created world as an illusion and as 'nothingness,' he is only using a figure of speech. The words are never taken literally and they are not ontological. The world is metaphysically real. . .When Creation appears to us in the false light of concupiscence, it becomes illusion. The supreme value that cupidity seeks in created things does not exist in them. A man who takes a tree for a ghost is in illusion. The tree is objectively real: but in his mind it is something that it is not. . . When we live as if the multiplicity of the phenomenal universe were the criterion of all truth, and treat the world about us as if its shifting scale of values were the only measure of our ultimate good, the world becomes an illusion. It is real in itself, but it is no longer real to us because it is not what we think it is.[44]

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[43] Thomas Merton, Zen and the Birds of Appetite (New York: New Directions, 1968), p. 56.

[44] Thomas McDonnell, ed., A Thomas Merton Reader (New York: Doubleday Image Books, 1974), p. 383.

The world of spirit must be the paramount reality and be one's absolute perspective if the relative world of everyday is to be seen as it is and valued for what it is.

It is very important to become detached from all conceptualizations and ingenius formulations about reality if one is to transcend the limitations of the rational mind. Zen Buddhism extends the notion of non-attachment further than Christians do with regard to language and attacks the intellectual roots of attachments. Zen stresses the doctrines of impermanence and non-ego for these root out attachment. Zen attacks and calls illusory not only statements about the world of everyday, but also conceptions of the world of spirit. Zen is a psychotherapeutic more than a metaphysical enterprise though the goal is to experience the ontological ground of Being. Zen Buddhism aims to transform a person by curing the sickness and suffering caused by illusory attachments to what is relative and impermanent. Using paradoxical language and pointing to the illusoriness of all conceptions of reality even of the the world of spirit Zen attempts to bring one to experience the paramount reality of the world of spirit and not just talk about it.

Christianity and Comedy

The levels of the comic, of the laughter of Paradise, of Paradise-lost and of Paradise-regained corresponding to the pre-rational, rational and "supra"-rational stages of human development is a paradigm which applies to the Christian myth as well as the Zen Buddhist. This same interpretive structure can be used to explicate the meaning and function of the comic spirit within religious contexts in general.[45] The mystic and Bodhisattva who have discovered the "supra"-rational and the experience of the reality of the world of spirit and the world of sense and intellect can be true comics.

Living totally encapsulated within the world of everyday one's humor is usually either sadistic or masochistic, used defensively or to relieve anxiety. Robert Neale says, "We find comedians entertaining masochistic audiences and masochistic comedians entertaining sadistic audiences. But their humor is not complete."[46]

The model for the true comic sage in Zen and Christianity is child-likeness. The true comic has the purity, spontaneity and natural innocent glee of the child. The sage is at home in the world. The sage experiences the peace and inner strength of the world of spirit and can encounter the incongruities between the world of spirit and the world of everyday with an anxiety free comic sense of the incongruous. "A complete humorist would be one who perceived all the incongruities of the depth and breadth of existence without anxiety."[47] The complete humorist sees no division between victim and victor. All of us, in our oneness and individuality, are victims of the incongruities of an imperfect human life in which we all can have the peace and the promise of the Kingdom present and to come, and towards which we faltingly struggle. The mystic and Bodhisattva can laugh at themselves and for all of us and "laughing together, we all become victors."[48]

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[45] M. Conrad Hyers, Holy Laughter (New York: Seabury Press, 1969).

[46] Robert E. Neale, "Surprise--The Horrible, the Humorous and the Holy" in G. Devine, ed., New Dimensions in Religious Experience (New York: Alba House, 1971), p. 33.

[47] *Ibid*., p. 34

Christianity has tended to lose its comic sense in an over-seriousness about doctrinal formulations and a stress on the crucifixion without the perspective of the resurrection. We have tended to approach the Scriptural texts with the over-seriousness of the everyday world closed in upon itself. The Synoptic Gospels portray Christ as a man of emotions, his sly humor and ability to surprise people were an integral part of his life. Zen can help us recapture the comic and the Christian tradition of the "holy fool."

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[48] Ibid.

Chapter 5

CHRISTIAN LIFE IN THE WORLD

An Ecclesial Spirituality

The spirituality of the Christian mystic is an ecclesial and the life of the mystic in the world coincides with the life of the Church in the world. The Church is a social reality whose existence depends upon individual Christians. The mystic in a sense is the Church in microcosm. The life of the mystic in the world is symbolic of the life of the Church in the world. To fully understand Christian presence in the world and to fully appreciate the life of the mystic in the world one must understand the Church as a social reality and the Church as an individual mystic. Person and society are mutually creative of one another. Thus, the Church and the mystic are also mutually creative of one another. The reality they create is Christian presence and life in the world.

The Church is utopian. It has an ideal not realized in history but has the power to motivate people to work for the ideal. The Church presents a goal which is symbolically powerful but resistant to complete actualization. It is capable of making history but never becomes history. The Church is the Kingdom of God which is and is to come. The Church announces a new community, a New Creation, in which no one has

UMI

any privileges not given to others and which is based on the power of God. The Church in history is a pilgrim Church on a journey to its fullness in the consummation of a New Creation.

The Church remains utopian by constantly adapting herself to her own identity. The historical Church must continually adapt herself to the ideal Church and constantly critique her own ideological tendencies.

The Church uses symbols to express her ideal identity and to evoke the motives for striving for it. These symbols express what is and what is to come. The Church is the Mystical Body of Christ. The Church is a universal community of love, of a Trinitarian love which is a paradoxical union of oneness and uniquenss of each person. Full universality in full freedom is the ideal of the Church. The Church is full in principle for the only distinction is one of freedom, each person is free to choose for or against God and His Will. These words and images are not the reality but point to a reality which is and is to come.

The Church must constantly reform herself and the contemporary Church is attempting to reappropriate her Biblical identity and re-evaluate her role in history. After having periods of total rejection of the world, critical entry into the world, and a period of accomodation to the world, the Church is now seeking to understand her role as one of critical transcendence of the modern world, as a servant of the universal process of humanization.[1] The Church is being stimulated by liberation theologians to assume a new mode of presence in the world. The Exodus experience is being reappropriated as a major paradigm for the Church's task of liberation in the world. The Exodus from Egypt is the creation of a people through an experience of political liberation from socio-political oppression.

The task of the Church is not to provide a systematic social doctrine but a social criticism without ideological ties of its own. The Church is to witness to the Kingdom of God in history now and labor for its fullness to come. The Church is to witness to Christ in history and be the sacrament of encounter with Christ in history. To bear witness to Christ in history, the Church must do as Christ did and as he commanded.

Zen: The Sangha and Utopianism

In Zen Buddhism with its concept of the Sangha, its ecclesial dimension, there is a dynamic of liberation in the world similar to Christianity's. There is a common judgment of the fallen or incomplete state of human existence and the need for liberation. The world of everyday is under the judgment of the *prajna* intuition in Zen and the judgment of God in Christianity. The world of everyday is judged as

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[1] Joesph Holland, "The Present Crisis of Social Action: An Interpretive Framework," *Blueprint* vol. 28, #2 (October, 1975), pp. 1-14.

UMI

ignorant by Zen and as sinful by Christianity. Zen Buddhism is also utopian. Zen presents the vision of a world of love and harmony created by egoless _prajna_ and compassion. As with Christianity, this utopian vision has the dual function of affirming reforming activities for the welfare of all and criticizing egocenteredness which is hidden in even well-intentioned activities. _Nirvana_ is also the existential ground for true community, of union and individual uniqueness.[2] Finally both Zen and Christianity refuse any limiting description of the final state.

The fullness of the Sangha is the universal realization of _nirvana_ by every person and no one's experience of _nirvana_ is complete until all have realized _nirvana_. Full universality in full freedom is also implicit in the Buddhist goal.

The Christian distinction between objective redemption and subjective redemption has an analogous application in Zen Buddhism. The world has been redeemed once and for all in Christ but it remains for each person to subjectively realize his or her salvation in history. Buddha nature is a universal reality but it remains for each person to subjectively realize his or her true identity and salvation in the experience of _nirvana_ in history. Subjective realization is necessary in Zen. The subjective realization of _nirvana_ has a dual aspect. 1) The wisdom aspect: the whole universe

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[2] Masao Abe, "Buddhist Nirvana," _Ecumenical Review_ vol. 25, #2 (April, 1973), p. 166.

UMI

discloses itself in its reality, and history as the endless process of operating karma ceases with eternity manifesting itself; history ends in nirvana. 2)The compassion aspect: history begins in nirvana, an awakened one sees the fact of universal salvation but innumerable people think themselves "unsaved"; history is the unending process of trying to actualize universal salvation by bringing everyone to a subjective realization of salvation.[3]

There is complementarity of emphasis between the approaches of Zen and Christianity to liberation. Zen stresses the individual salvation of each person at a time. Also, the criteria of individual liberation are psycho-ethical. But social activity in the community is also a part of Zen Buddhism. Christianity sees the unity of person and society and the necessity of each individual person and social reality being converted. But the major stress is on the social transmission of salvation in the Christian community, the liberation of the whole people of God. The criteria of salvation are socio-historical. Individual conversion is necessary but there is no authentic personal conversion without a genuine commitment to changing social structures and loving service of others. There is a reciprocal relationship between person and society, person and community. The test of the validity and viability of one is action on behalf of the other. A person who is truly converted lives a life of charity and service, working to overcome both individual and social sin. A community which is truly converted nurtures love and conversion in each person.

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[3] Ibid., p. 167.

Mystic: Church in Microcosm

The mystic is the Church in microcosm and experiences the tension between what is and what is to come. The mystic is also a pilgrim on a journey through life seeking fulfillment. But the mystic experiences the Christian vision in an intense way. The utopian vision of the mystic is based on an experience of the world of Spirit. It is an experience of union in communal love, of life according to the Spirit, of the gifts of the Spirit, and of the eternal in the now. The world of Spirit is the mystic's paramount reality and source of life and power to transform the world of sense and intellect. The mystic experiences the tension and struggle between what is and what is to come, between life according to the Spirit and life according to the flesh.

The Zen Buddhist mystic also experiences this sense of tension and process in the idiom of knowledge and compassion. The Zen Buddhist experiences the creative tension between the world of Spirit, the ideal to be realized and the world of sense and intellect. The Zen Buddhist experiences the two types of "peace of mind": the absolute peace, which surpasses all understanding, rooted in an experience of the world of Spirit, and the relative "peace of mind" achieved on occasion in the world of sense and intellect.

UMI

The utopian vision, power, and motivation are rooted in the world of Spirit.

A key to the integration of the world of Spirit and the world of sense and intellect is symbolic consciousness. Jesus was a champion of symbolic consciousness and taught the necessity of a symbolic consciousness. His main medium for teaching was the parable, a literary art form. The Kingdom of God is an experience of the world of Spirit with a new attitude toward space, time and God's presence. Christ taught the nearness and intimacy of God's Kingdom. Jesus tells us to "Call no one your father but your father in heaven," a lesson in symbolic consciousness and the paramount reality of the world of Spirit. Birth and death are no longer to be taken literally. One must die like a seed in the earth and be reborn of the Spirit. To be in the world but not of the world is to have a symbolic consciousness of the world of Spirit and the world of sense and intellect as one. Symbolic consciousness is a "we" consciousness of the oneness of everyone in Christ and of Christ with the Father. Symbolic consciousness is God consciousness and extends to all of creation which becomes a primordial sacrament of encounter with God. All life becomes poetry. The sacraments themselves presume a symbolic consciousness. The teaching of symbolic consciousness reaches into the realm of ethics in a spiritual and political statement in the Sermon on the Mount and in Christ's teaching on social prayer in Matthew chapter

UMI

twenty-five.[4] The Sermon on the Mount is a utopian vision which is and is to come. In Matthew 25:, Christ identifies himself with the hungry, the thirsty, the stranger, the naked, the sick, and the imprisoned, a strong political statement when we think of the billions of people he is referring to in our times.

Zen disavows any personal encounter in its experience of the world of Spirit but it seems to me that there must be a symbolic consciousness in Zen which integrates the world of Spirit and the world of sense and intellect in their logic of identity. Also, compassion is born of prajna which sees the oneness of all being and the uniqueness of each person.

For both Zen Buddhist and Christian the spiritual life and moral life depends upon one's openness to the world of Spirit. Ethics belongs to the world of sense and intellect but the mystic's vision, power and motivation are derived from the world of Spirit. For the Christian openness to and awareness of God, the Spirit, gives a distinctive quality to the moral life. When awareness of transcendence and the world of Spirit is lost persons and the world of nature become mere means, sin becomes an infraction of moral rules rather than a denial of God. Without awareness of the world of Spirit, experience is reduced to encapsulation within the world of sense and intellect. Moral goodness becomes quanitfied and searching for the will of God becomes a computer-like casuistry. The world of Spirit must remain paramount in a bi-modal consciousness in everyday life. The world of Spirit, B-cognition and B-motivation gives a distinctive quality to the Christian moral life. James M. Gustafson calls the continued presence of these qualities as "the" question for the Christian in the world of everyday:

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[4] Matthew Fox, "The Prayer and Spirituality of Jesus: A Vision from the Gospels," Living Light vol. 12, #2 (Summer, 1975), pp. 185-190.

> The existential question is how to keep the experience of the Holy alive and vital in our preoccupations with all the specific activities that conscientiousness requires from day to day. It is how to keep that sense of reverence and respect for other persons and for nature alive when most of our relationships are those of use. It is how to maintain a sense of awe in the midst of cultural successes in which we manage and manipulate everything from human genes to arriving on the moon.[5]

Professions as Spiritualities

A thesis of practical mysticism or a mysticism of everyday life is that one may live a mystical life in the world of everyday, be in the world of everyday but not of it and in fact work to transform it. A spirituality is a way of life and many professions are a way of life. Apart from formal times of prayer and liturgy which should reinforce life as prayer, one should find one's profession as one's spiritual path.

A profession is a sub-culture of sorts and a socio-cultural milieu for finding meaning and direction for one's life. Considered as a spiritual path there are important questions to ask about one's profession or livelihood. What aspects bring life? What aspects bring death? How may one find more life and less death?[6]

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[5] James M. Gustafson, "Spiritual Life and Moral Life," Theology Digest vol. 19, #4 (Winter, 1971), p. 306.

Zen Buddhists have "right livelihood" as an important element of the Eightfold Path. One's occupation consumes most of one's waking attention. Buddha considered spiritual progress to be impossible if one's work pulls in the opposite direction. Those most serious about liberation were encouraged to enter monastic life. Lay persons were told to engage in occupations which promote life instead of destroying it. Buddha did not merely generalize on this, he named the professions he considered incompatible with spiritual advance. For example, he named poison peddler, prostitute, armament maker, and butcher as incompatible with the spiritual life.[7] What professions today are incompatible with spiritual advance? What can be done about changing them on a personal and social level?

Choice of one's profession and work situation are important to one's spiritual life. One should be able to make one's work a prayer and find symbolic consciousness, B-cognition and B-motivation to be predominant. One should not lose the contemplative dimension of life in one's profession or work in the world of everyday. This is not an easy task but hopefully with God's grace and a willingness to surrender, you may discover the reality which all of our discussions have been feebly trying to point to.

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[6] Matthew Fox, "Teaching the Spirituality of Jesus: A Blueprint," Living Light vol. 12, #2 (Summer, 1975), pp. 195-196.

[7] Huston Smith, The Religions of Man (New York: Perennial Library, 1965), pp. 119-120.

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